OUR CHOSEN LAND

也是故鄉

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Our Chosen Land
A History of Chinese Canadians

也是故鄉
加拿大華人史

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全加華人協進會
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編纂

Dedicated to all Chinese Canadians
of
the past
the present
and
the future

献给所有
過去
現在及
未来的
加拿大華人

PREFACE

1983 marks the 125th Anniversary of Continuous Community of the Chinese Canadians. To the 300,000 Chinese Canadians across Canada, this anniversary gives us good reason to celebrate, to review, and to look forward.

There are reasons for celebration:

We are proud that members of our community participated in the exploration of the country; in the linking of the country coast to coast by the C.P.R.; in the fighting for Canada in the two World Wars; and in the introducing of our cuisine to our fellow countrymen. Today, Chinese Canadians are engaged in virtually every profession. To the Chinese Canadians, the fact that they have helped make Canada great for one and a quarter centuries, beginning nine years before confederation, is something to be proud of, especially since many of these contributions were made under unfavourable societal attitudes toward our community.

This book serves as a record of our celebration.

We also need to review:

The May 1983 issue of **Storyteller**, a publication of the Provincial Museum of Alberta, says "Although the Chinese have been in Canada for over a century, very little is known about their history, experience and contributions to the Canadian society." Apart from knowing that the Chinese community in Edmonton consisted of 16,300 persons in the 1981 Census; and that the group that claimed Chinese as mother tongue was the fifth largest, we know very little about ourselves.

This publication is meant to be educational. It will help members of the Chinese community know more about themselves as Edmontonians, Albertans, and Canadians.

We also need to look forward:

The long presence of the Chinese community helped to form the multicultural mosaic that we have. Now our Constitution and Charter of Rights say that our Nation will preserve and enhance the multicultural heritage of Canadians. Individuals and organizations of the Chinese community should devote even more effort than before to enrich the multicultural heritage of our society.

This book is also meant to be a contribution to multiculturalism. It is hoped that readers will be inspired by it and develop more programs to enhance multiculturalism.

C.H. William Cheung
President, (1982-83)
Chinese Canadian National Council
Edmonton Chapter

Lillian Ma
President, (1983-84)
Chinese Canadian National Council

前　言

一九八三年是加華社區在加拿大建立一百廿五週年紀念，對全國卅萬華人而言，使我們能藉此機會來慶祝、來探討、並展望未來。

幾個值得慶祝的理由如下：

我們爲協助開拓這個國家，爲建立橫貫東西的鐵路，爲加拿大參與兩次世界大戰，爲將我們美好的烹調術介紹給全國同胞而驕傲。今日，在各種行業中都有我們華人。對我們而言，華人貢獻出一又四分之一世紀的時間來建立這個國家，這份努力，在聯邦政府成立前九年就開始了，這就是我們值得驕傲的理由，尤其是華人在過去受盡屈辱的情況下，仍然忘我地獻出自己。

本書代表着我們慶祝這一百廿五週年的記錄

我們也要探討：

亞爾伯大省博物館一九八三年五月份刊物指出：「雖然華人到加拿大來了一個多世紀，却很少有人知道他們的歷史、經歷及對加拿大社會的貢獻。」除了根據一九八一年人口統計，我們知道點城有一萬六千三百名華人及以說中文爲主的佔全國第五位外，我們對自己也知道得很少，因此，慶祝一百廿五週年成了一項具有教育意義的活動。

本書的推出，教育意義深長，爲的是要幫助在點城的華人，站在作爲亞爾伯大人及加拿大人的身份上，進一步地了解自己。

我們也展望未來：

加華社區歷史悠久，對形成多元文化社會的貢獻很大。如今我們的憲法及人權法案指出，我們的國家不但要保存加拿大人的固有多元文化，並要使之發揚光大。加華社區的每個人及每個組織都應該爲更充實我們的文化而努力。

出版本書，爲的是對多元文化有所貢獻，希望所有讀者都能有所感動，而能發展更多的多元文化活動。

全加華人協進會（平權會）會長
馬欣欣

全加華人協進會（平權會）點城分會會長
張傳馨

ACKNOWLEDGEMENT

The help and encouragement of volunteers are the prime motivating forces behind the Chinese Canadian National Council. Without exception, the writing of this book would not have been possible if not for the guidance of C.H. William Cheung, Winson Lee, and the executives (1982-83 & 1983-84) of the Edmonton Chapter, and the encouragement from the 16 local chapters of CCNC. We have to thank Professor Stanley Munro for his valuable comments on the final draft of this book. We also wish to thank Benno Friesen, M.P., Paul Yee, Gerry Kretzel, Eric Lugtiheid, Beth Bryant, Roman Petryshyn, and Terry Hippele for their advice. We are grateful to Terry McCartney-Filgate and Nancy Ing of the CBC television network, David Hong Mah, Frank Gee, Jimmy Gin, Charles Shaw, the Mah Society, and the Wong Benevolent Society for allowing us to use their valuable photographs and documents. We wish to thank Charles Shaw and Professor Lung-Wen Chang for their technical support.

We are indebted to the following Museums and organizations for letting us use the photographs that appear in this book

Edmonton City Archives,
City of Vancouver Archives,
Provincial Archives of B.C.,
Vancouver Public Library,
Public Archives of Canada,
Glenbow-Alberta Institute,
Glenbow Archives, Calgary and
Provincial Archives of Alberta.

We are grateful to the Secretary of State Multiculturalism program and the Alberta Cultural Heritage Foundation for their grants, without which the publication of this book will not be possible.

Finally, we thank our spouses, Edward Chang, C.H. William Cheung, and Karen Law for their understanding and support during the writing and preparation of this book.

鳴謝

本書的出版，得力於聯邦及省政府的財力支助，得力於諸位前輩先進的指導及許多義務同工的努力，本會在此特別表達深摯的謝意。

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Alberta

OFFICE OF THE LIEUTENANT GOVERNOR
LEGISLATIVE BUILDING
EDMONTON, ALBERTA, CANADA T5K 2B6

I congratulate the Chinese Community on the celebration of their 125th Anniversary in Canada.

Many of the early Chinese immigrants helped build the Canadian Pacific Railway through the mountains. They then stayed in Canada and contributed a great deal to practically every district. They were particularly active in the food business and provided a cafe in nearly every small town in Alberta.

Now their descendants are active in every phase of Canadian life and are some of our most respected citizens.

F. Lynch-Staunton

Frank Lynch-Staunton,
Lieutenant-Governor of Alberta.

阿爾伯大省總督賀詞

謹祝加華社區一百廿五週年

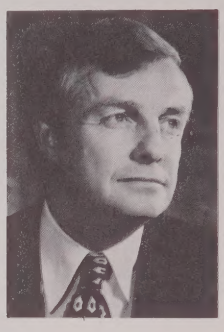
許多早期移民曾闢山開谷協助建造加拿大橫貫東西的鐵路，後來他們就定居下來，而對加拿大各地都有傑出的貢獻，特別是在飲食業方面，阿爾伯大省每個小城鎮都有華人開設的餐館。

今日他們的後裔在加拿大各階層裏都非常活躍，有許多甚至成爲最受我們尊敬的公民。

富蘭克・林其・斯單道

Alberta

THE PREMIER OF ALBERTA
Room 307 Legislature Building, Edmonton, Alberta, Canada T5K 2B7 / Phone 403/427-2251



MESSAGE FROM PREMIER LOUGHEED

I am pleased to extend greetings, both personally and on behalf of the Government of Alberta, to the Chinese community on the occasion of the 125th Anniversary of the settlement of their people in Canada.

The Chinese people have a proud and interesting past to reflect upon, and as you celebrate this milestone in your history, Albertans will join with me in expressing the pride we feel in the courage and determination shown by these early pioneers. Their hard work and unique heritage contributed greatly to the development and character of Alberta.

Congratulations and best wishes for a happy and memorable celebration.

Peter Lougheed

省長羅傑德賀詞

我非常高興地代表我本人及阿爾伯大省向華人社區祝賀他們來加一百廿五週年紀念。

華人擁有一段動人及值得驕傲的過去，當你們慶祝這具有歷史意義的里程碑時，全阿爾伯大省省民暨我都深以那些早期開拓者的勇氣與決心爲榮，他們的勤奮和傑出的文化傳統，對本省的發展及風格都作了深遠的貢獻。

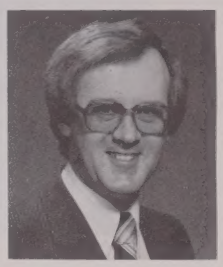
謹祝你們有一個愉快而又值得追憶的一年

彼得・羅傑德

Alberta
EDUCATION

Office of the Minister

319 Legislature Building, Edmonton, Alberta, Canada T5K 2B6 403/427-2025



June 2, 1983

Mr. C.H. William Cheung
President
Chinese Canadian National Council
Edmonton Chapter
P.O. Box 11665 Main Post Office
Edmonton, Alberta
T5J 3K8

Dear Mr. Cheung:

I want to thank you and the Edmonton Chapter of the Chinese Canadian National Council for the invitation to become a patron. Your thoughtfulness is truly appreciated.

I am pleased to have the opportunity to contribute to your publication 'Our Chosen Land', which commemorates the 125th anniversary of the Chinese community in Canada.

By most standards, Canada is a young country, and its history is the history of many different ethnic groups. The Chinese have made a significant contribution to the growth and maturity of this country, as your publication illustrates. The wisdom of the Chinese people, the dignity, the understanding, and the willingness to work hard to remain Chinese and yet become part of the Canadian masaic should be a source of pride to Chinese everywhere.

It is wise to emphasize the local community in this publication. The Chinese are very much a part of this growing city, as is evident by the emergence of a bustling 'Chinatown' in the eastern section of downtown Edmonton. I understand that in the anniversary year, many activities have been planned to demonstrate the vitality of the Chinese community. No doubt, they will help Edmontonions better understand and appreciate the essence of the Chinese people in Edmonton.

Best wishes to members of our Chinese community, many of whom have already made their mark in this city and this province. They have shown that they can be Chinese and Canadians, living in harmony with the others who make up this incredible country.

Sincerely,

David King
Minister of Education

教育部長來鴻

敬愛的張會長：

我要向你及全加華人協進會點城分會邀請我作贊助人道謝，你的好意令我非常感激。

我很高興有這個機會能替你們爲紀念來加一百廿五年的著作「也是故鄉」略作貢獻。

從各方面來看加拿大都算是年青的國家，它的歷史是多元種族歷史的組合。正如此書述說的，華人對這個國家的成長與成熟作了巨大貢獻。華人有智慧和尊嚴，並懂體諒，他們有傳統的勤奮，而更與加拿大溶爲一體，這都是華人值得引以爲榮的美德。

此書强調當地社區的情形是很明智的，華人是這正在擴展的點城裏重要的一元，這可由城東繁榮的華埠証明。我了解在這有紀念性的一年中，接二連三的活動都將顯示出加華社區的活力，無疑地，這會促進點城市民更進一步了解及欣賞華人的重要性。

深深祝福加華社區，他們許多已在點城與本省寫下了不平凡的一頁，而表現出他們不但可作華人，並可作加拿大人，在這美好的國家裏與其他的人和睦共處。

大衛・金　教育部長

Alberta
CULTURE

Office of the Minister

131 Legislature Building, Edmonton, Alberta, Canada T5K 2B6 403/427-4928

MESSAGE FROM MARY J. LEMESSURIER, MINISTER OF CULTURE

It is fitting that this publication has been issued in commemoration of 125 years of Chinese cultural participation in Canadian Society. The history of Western Canada has been enriched through the contributions that the Chinese have made to our multi-cultural society and the social fabric of Western Canadian Society has been made richer and more varied because of their presence.

It is my heartfelt belief that the benefits that the Chinese community has bestowed on our society in the past will be mirrored by their future contributions to our society. May I extend to all Chinese Canadians my best wishes for their personal and their collective futures.

Sincerely,

Mary J. LeMessurier

Mary J. LeMessurier

文化部長林美嫦賀詞

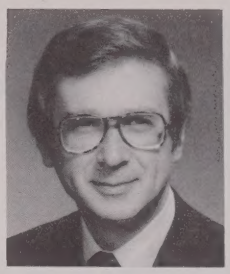
此書爲紀念中國文化進入加拿大社會一百廿五週年而發行，是非常恰當的。加西歷史由於華人對我們多元文化社會的貢獻，而顯得更多彩多姿，社會組成也變得更爲富有。

我衷心認爲，加華社區在過去給我們社會帶來的利益，會自他們未來對這社會的貢獻上反映出來。在此我誠摯地祝福全體加華他們個人及團體前途無量。

瑪琍・林美嫦

Laurence Decore
Mayor

City Hall
1 Sir Winston Churchill Square
Edmonton, Alberta
T5J 2R7



MESSAGE FROM THE MAYOR

The 125th anniversary of the first Chinese Canadian community in our country provides an excellent opportunity for us to reflect on the contributions made to our society by the Chinese people.

This impressive publication, sponsored by the Chinese Canadian National Council, recounts the personal sacrifice and outstanding support of the Chinese to the development of this country in almost every area, from social and economic to cultural and educational.

I am grateful for this opportunity to be a small part of this historic publication. Edmonton has the fifth-largest Chinese population in Canada, so our citizens are well aware and appreciative of the Chinese influence and contribution in our community.

I know this anniversary edition will refresh the memories of all Canadians as to the important role played by the Chinese in our country over the past 125 years. It will no doubt increase the profile of this group and help explain why Canada is among the richest in the world because of its divergence and blending of so many cultural groups.

On behalf of the City of Edmonton and its citizens, congratulations to the Canadian Chinese community on this historic occasion, and please accept our sincere gratitude for helping to make Canada the great country it is.

Sincerely yours,

Laurence Decore
Mayor

THE CITY OF Edmonton

市長賀詞

加華社區一百卅五週年
對社會貢獻深鉅

這部感人的著作是由全加華人平權會編撰的，敘述華人在社會、經濟、文化及教育等各方面，對發展這個國家所作的犧牲與支持。

我有機會為這具有歷史性的刊物略作貢獻，而深感榮幸。點城是全國第五大的加華社區，我們的市民瞭解並欣賞華人對本市的貢獻及影响。

我知道本書的出版，將令人憶起華人過去一百卅五週年所承受的重任，無疑地，這將提高華人的社會地位，並為加拿大由於多元文化而成為世界上最多彩的國家，作了一個良好的註釋。

本人謹代表點城暨其市民，向加華社區為這歷史里程碑道賀，請接受我們誠摯的謝意，因為你們協助加拿大發展成一個偉大的國家。

THE CITY OF Edmonton

City Hall
1, Sir Winston Churchill Square
Edmonton, Alberta
T5J 2R7

OFFICE OF THE MAYOR
1977-1983

C. J. (CEC) PURVES
MAYOR

MESSAGE FROM THE MAYOR

On behalf of the City of Edmonton, I am pleased to extend congratulations to all Chinese-Canadians celebrating the 125th anniversary of the Chinese community in Canada.

This book, "Our Chosen Land", is indeed a most worthy addition to those already chronicling Canadian history, for it represents the hardships endured and the triumphs celebrated of Chinese-Canadians throughout 125 years in Canada.

Edmonton is rich in cultural heritage and pride. Our citizens represent some 50 nations from throughout the world. This exchange of traditions and ways of life helps us to better understand each other and ourselves.

I salute past, current and future generations of Chinese-Canadians for their invaluable contribution to our society.

Yours sincerely,

C.J. (Cec) Purves
Mayor

黙城市長賀詞

我十分高興地代表黙城向華人祝賀來加一百廿五週年。

「也是故鄉」一書確實是替加拿大的歷史增加了新的一頁，因爲此書代表着過去一百廿五年來華人忍艱耐苦的史實，以至今日終於克復萬難而能勝利地來慶祝這不平凡的一年。

黙城以擁有豐富的多元文化爲榮，我們的市民代表着世界五十多不同的種族，藉着文化交流，增進了我們相互間的瞭解。

由於華人對我們付出了無價的貢獻，我謹向他們過去，現在及未來的一輩致最高敬意。

潘威成市長

Publication of this book was made possible, in part, by a grant from the Secretary of State, Multiculturalism Program, and the Alberta Cultural Heritage Foundation through funds provided by Western Canada Lottery (Alberta Division).

CHAPTER I

THE FIRST SETTLERS

1858 - 1911

第一章 開拓者 一八五八至一九一一年

CHAPTER I

FIRST SETTLERS: 1858 - 1911

Canada, the chosen land, has been enriched by one of the most colourful cultures in the world—the one brought in by the Chinese immigrants. This was made possible through the blood, the sweat, and the tears of the early settlers from the two coastal provinces of China called Guangdong and Fujian. The majority of these settlers were uneducated, unskilled and unmarried. They spoke very little or no English. They were hard workers and willing to work for half of the market wages.

Although Canada was a prosperous country, the attractiveness of new opportunities was not the only reason for the Chinese immigration. The pressure of an increasing population in China, the catastrophies of political instability, the disheartened Opium War, the influence of Christian missions, and many natural disasters, were all contributing factors.

第一章　公元一八五八至一九一一年

開拓者

多彩多姿的中國文化於一八五八年被來自廣東福建兩省的移民帶進了加拿大——我們的第二故鄉，藉着這些開拓者的血汗和眼淚，這北國的泥土得到滋潤。他們多數是沒受過教育和沒有技能的單身漢，有的會一點英文，有的一點也不會，但是他們都是克苦耐勞的好工人，即使薪支微薄也從不埋怨。

雖然加拿大是一個充滿了遠景與希望的國家，然而這並不是造成中國移民向外拓展的主因。國內人口激增的壓力，政治的動盪不安，令人痛心的鴉片戰爭，基督教的影響和經年不斷的天災，都是造成向外移民的因素。

Gold Mining by Chinese, 1858.

This is a drawing made between the years 1859 to 1861 by Reverend W. Burton Crickmer, rector of St. John the Divine Church, Derby (Langley), and Yale, B.C.

Source: Vancouver City Archives, #OUT.P.810 N.369

一八五八年華人在卑詩省富瑞色河畔開掘金礦，此畫係克里克姆牧師於一八五九至一八六一年間所繪。

The original landing of Chinese in Canada is unclear. History indicates that a group of Buddhist monks arrived in North America as early as A.D. 458. In 1788, Captain John Meare, according to his diary, took fifty Chinese artisans to help him build vessels for fur trade along the Northwest Canadian coast. In September of the same year, they sailed the ship and their whereabouts became unknown.

On July 28, 1858 as news of gold discovery on the Fraser River spread, the first group of Chinese arrived in Victoria, British Columbia.[1] They came from California where an anti-oriental feeling was then growing. Their historical arrival marks the establishment of a continuous Chinese community in Canada. The major concentration of Chinese settlement was in Barkerville, along the lower reaches of the Fraser River.[2] In 1863, the first Chinese community organization, the Hong Sun Tang, was formed in Barkerville.

根據歷史文獻記載，一批中國佛教僧侶於公元四五八年抵達北美。約翰・米亞士船長航海日記指出，五十名華籍技工隨着他於一七八八年來到加拿大海岸，協助他建造販賣皮貨的船隻，只是他們的下落却無人知曉。

當富瑞色河畔發掘金礦的消息傳開後，一八五八年六月廿八日首批華人就自加州來到了卑詩省維多利亞城，接着進入富瑞色河下流，後來集中在巴克維由。華人第一個團體洪順堂在一八六三年於巴克維由成立了。

Chinese miners, Quesnel Forks.
Provincial Archives of B.C., #10193/A-3841

華人在卑詩省北部礦場工作。

By 1860, hundreds of Chinese had entered the gold fields, but their fate was uncertain. However, they struggled hard for survival and tried to overcome most of the difficulties. While facing daily hardships, they did not forget their families in China as they continued to send money back faithfully. Across the Pacific Ocean, the hearts at home also shared the same dreams as those in Canada. The Chinese immigrants dreamed that someday they would be able to go back to their native land for retirement. They dreamed that somehow and someday they would be reunited with their families. They dreamed that their children and grandchildren would never have to experience what they had been through. Although the days were long and hard, and the nights were cold and lonely, they continued to hope that their dreams would come true.

到一八六〇年，成百的中國人進入了金礦開採區，可是他們的前途却是一片茫茫，他們不斷地掙扎奮鬥，爲的是要活下去。雖然這些異鄉人每天都面臨着艱苦，他們却無時無刻不惦念着遠在家鄉的親人，而不斷地寄錢回去支助他們；在太平洋彼岸，親人們又何嘗不記掛這些遊子？他們都懷着同樣的夢想，夢想着有一天他們可以回到故園去退休，夢想着有一天能與家人團聚，夢想着未來的子子孫孫都不再經歷他們所承受過的痛苦，日子過得又苦又孤單，多少個清冷的漫漫長夜，就靠着這份夢想來溫暖他們的心懷。

Chinese miners near North Bend B.C., Summer 1891.
Source: Vancouver City Archives, #OUT.P.803 N.362

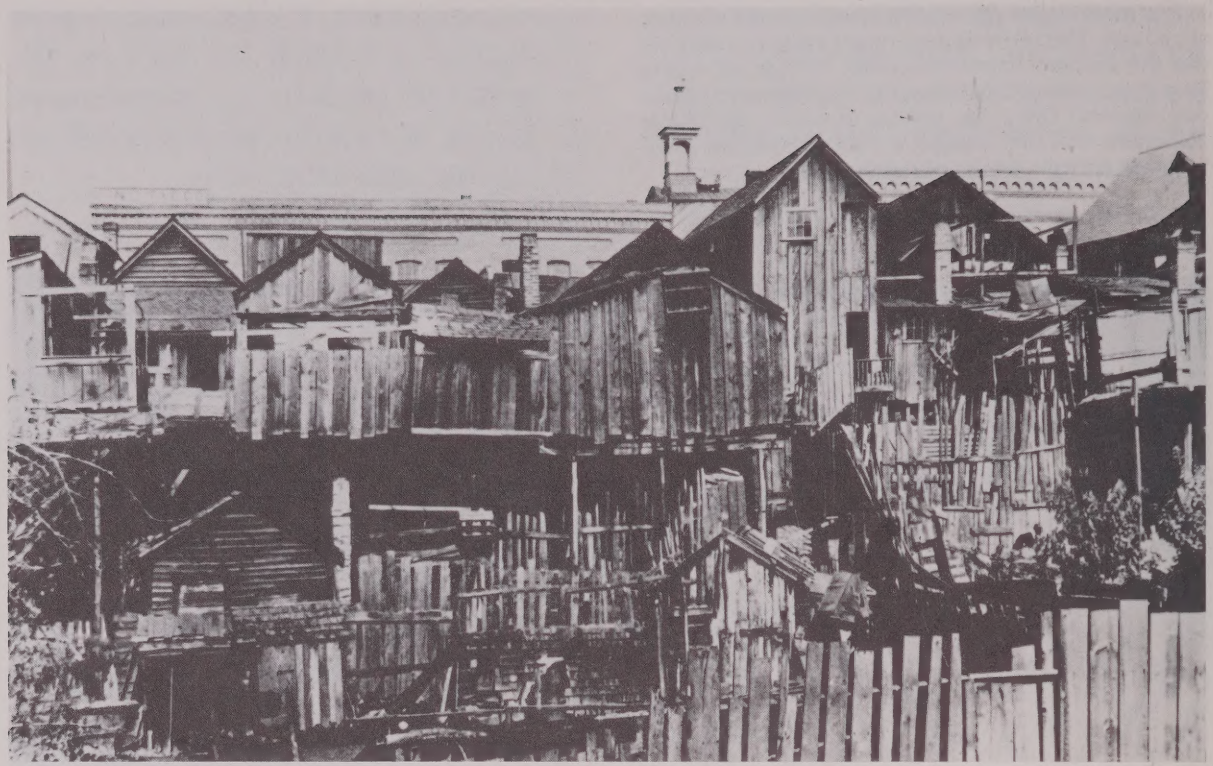
一八九一年夏華人礦工在卑詩省諾班。

As a result of poor pay, the Chinese workers did not enjoy any luxuries. The cost for room and board was $35 per week, yet they only received a wage of $10 per day. At night, they had to sleep on the floors of their cabins and wrap themselves in their own blankets.[3] Other than working as miners, the Chinese immigrants were also engaged in various blue-collar occupations in domestic service and restaurants.

由於工資微薄，華工們都生活艱難。一般的收入只十元一日，却要花去卅五元一週來付食宿；入夜，他們還得睡在工地木屋的地板上，裹在他們自備的毛毯中取暖。除了作礦工外，他們也作其他較爲粗重的工作，爲人當傭僕或在餐館中打雜。

Barkerville during the Gold Rush Period.
Note the business sign of a Chinese merchant "Lee Chong Co."
Source: Provincial Archives of B.C. #10072/ A-3750

淘金熱時的巴克維由城。



Chinese Shack in Quesnel Forks, 1880's.
Note the flimsy dilapidating shacks which is an indication of the poor living conditions in those days.
Source: Provincial Archives of B.C. #13317/ A 4981

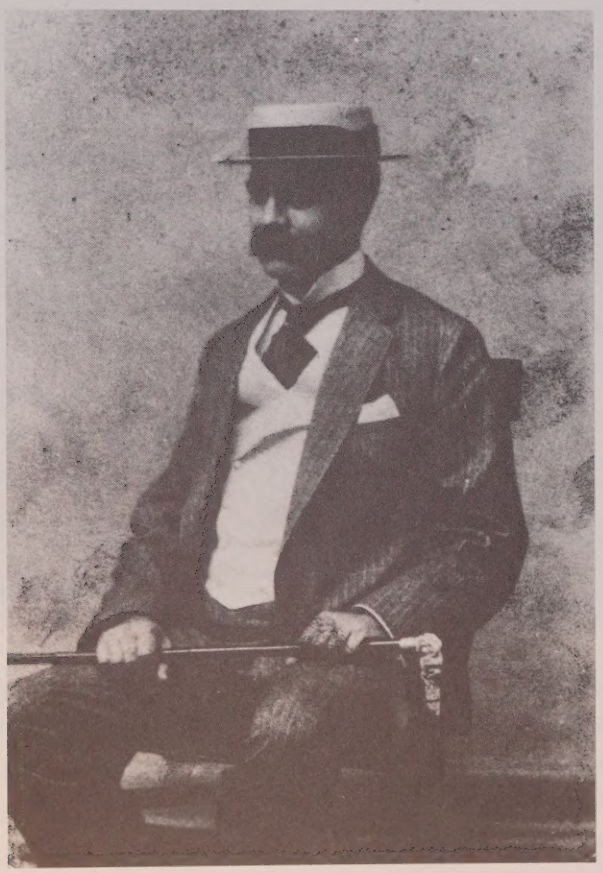
一八八〇年關奈福克華人居住的木屋。

In 1877, the Canadian government decided to construct a railroad from the head of navigation on the Fraser River to the western end of Kamloops Lake which was 127 miles up the Fraser and Thompson Canyons.[4] Andrew Onderdonk, an American contractor who had previous experience in public works, won the contract to construct the railroad.

一八七七年加拿大政府決定自富瑞色河發源興建一條鐵路直通肯奴普湖西端，全長共一百廿哩蜿蜒在富瑞色和湯浦生峽谷中。一位美國建築商名叫翁得丹克，具有豐富的公務建設經驗，獲得了建這鐵路的合同，

As the anti-Chinese feeling grew in British Columbia, Onderdonk assured the community that he would give white labourers preference over the Chinese. He indicated that he would hire Indians and Chinese only if he could find no other workers in Eastern Canada or elsewhere.[5] About a month after the construction started, Onderdonk found that many of the white workers that he hired from San Francisco were unreliable. He was forced to hire Chinese labourers, who were recruited from San Francisco and Portland.[6] It was estimated that approximately 1,500 experienced Chinese railroad workers came to Canada from the United States between 1880 and 1881 to help build the railroad in British Columbia.[7] As more railway workers were needed in 1881, Onderdonk dealt with the Lian Chang Company to hire 2,000 workers from Hong Kong.[8] Subsequently, more workers were brought in for the railway. When they disembarked, nearly 10 percent of them suffered from scurvy and died.

當時反華情緒正在卑詩省醞釀，翁得丹克對社會保証一定優先任用白人。他明白地指出，除非在加拿大東部或其他地方都雇不到工人，否則他是不會雇用印第安人和華人的。直到他發覺自美國舊金山雇來的白種工人不可靠之後，翁得丹克才被迫自舊金山及波特蘭雇了華工來，而這已是鐵路開工一個月以後的事了。據估計約一千五百名有經驗的中國籍鐵路工人，在一八八〇至一八八一年間，自美國進入了加拿大協助建造在卑詩省的一段鐵路。一八八一年，鐵路工程需要更多工人，翁得丹克就委託一家聯昌公司自香港雇了二千人來，後來陸續有更多工人進入加拿大。幾近十分之一的勞工們，因水土不服，才登岸就不幸去世了。



Andrew Onderdonk, CPR Contractor.
Provincial Archives of B.C. #70832/ D-6673

翁得丹克，加拿大太平洋鐵路建築商。

The trip from southern China to Canada was not a comfortable one. For many of them, the journey from Victoria to the construction site was even worse. A group of 900 was "penned in the wharf overnight like many cattle" at New Westminster.[9] Sadly and helplessly they accepted the humiliation. A British traveller named R. Byron Johnson who toured British Columbia in the 1860s stated:

Chinese workmen on CPR, 1880's.
Source: Provincial Archives of B.C. #41770

一八八〇年間華工在建築加拿大太平洋鐵路。

從中國南方到這楓葉國來旅途維艱，對很多的人來說，自維多利亞進入工地更是辛苦。有一回將近九百人像一羣牛羊似的被圍在欄柵裏，在新西敏寺過夜，他們只有憂愁而無奈地嚥下了這份屈辱。一位英國遊客叫詹森的，他在一八六〇年代路過卑詩省說了這段話：

It is the fashion on the Pacific Coast, to abuse and ill treat the Chinaman in every possible way...he is treated like a dog, bullied, scoffed at, kicked, and cuffed about on all occasions, his very name is made a slang reproach; and yet, withal, he betrays no sign of meditated revenge, and pursues his labours calmly, and is civil and polite to all... Even in the matter of religion, a score on which Americans claim to have particularly tolerant views, his is insulted to a pitch that would not be endured by a person of any other nationality.[10]

Chinese Section Men on Handcars, CPR 1886.
Source; Glenbow Archives, Calgary, Alberta #NA387-27

一八八六年華工攝於手車上。

太平洋沿岸，在各方面欺凌華人已經成了一種習慣……無論在那種情況下，他們都被當狗一般對待，叱罵、吆喝、拳打脚踢，連他們的姓名都被當作取笑的對象，雖然如此，他們沒有絲毫報怨的樣子，只是默默不語地埋頭工作，既有教養又有禮貌地對待所有的人……即使從北美主張極端容忍的宗教立場來看，他們所受的侮辱已經到了極限，而非任何其他國籍的人能夠忍受的。

Chinese work gang, C.P. tracks near summit, B.C. 1889.
It was the section between Glacier House and the loop just west of Rogers Pass. Lower portion of Ross Peak in the background.
Source: Glenbow Archives, Calgary, Alberta #NA3740-29

華工攝於書密城附近的鐵軌旁，這一段是在羅傑斯通道西端。

Chinese Village opposite Keefers, CPR Album, 1885.
Note the meat hanging outside the attic to be dried by the wind for the purpose of preservation.
Source: Vancouver City Archives, #Can.P.140 N107

奇佛城對面的華人村。

The white workers built the 27 mile section from Yale to North Bend. The 26 mile section from North Bend to Lytton involved both white and Chinese labour. All the remaining sections, Port Moody to Yale, consisting of 90 miles; and Lytton to Savona's Ferry of 70 miles, were constructed entirely by Chinese labour.

CPR Chinese camp, Kamloops, B.C.
Living condition was bad.
Source: Public Archives of Canada, #C21990

加拿大太平洋鐵路華人在卑詩省肯勞普營地。

白人建造了從耶爾到諾邦間廿七哩的鐵路，自諾邦到利頓間廿六哩長的工程是由白人及華工人共同完成的，其他剩下的，自慕迪港到耶爾共九十哩及利頓到沙凡那七十哩的路程，全由華工建築。在興建鐵路

During the course of the railroad construction, more Chinese than whites were victims. Many Chinese workers died either from exhaustion, from the hard work, or from the long walks between the job site and the work camp. Some perished in rock explosions or were buried in collapsed tunnels. Many others were drowned in the river due to the collapse of unfinished bridges.[12] The living conditions were poor and thus many died of scurvy at Yale. The **Yale Sentinel**, in describing the living conditions of the Chinese workmen and the lack of concern and medical attention provided by their employers, said:

> Here in British Columbia along the line of the railway, the Chinese workmen are fast disappearing under the ground.[13]

Lee Bang, Chinese at Calgary, 1893.
Note the pigtail he wore.
Source: Glenbow Alberta Institute, #NA 2307-32

一八九三年卡格里城李炳金。

過程中，中國工人殉難的比白人多。他們許多死於過度疲勞，因爲他們不僅工作辛苦，每天還得跋跚於工地及營地間；許多被飛落的巨石埋葬了；有的被陷落的隧道淹沒了；有的墮下沒有完工的橋樑而被滾滾江水捲走了。住的環境非常差，不少人在耶爾死於水土不服，耶爾的一份刊物曾就中國工人生活環境及雇主不予醫藥照顧的情形評論說：「在卑詩省沿着鐵路線上華工正迅速地消逝中。」來自中國溫暖的南方，禦寒設備不全，突然面臨卑詩內陸的寒冬，艱辛備至，尤

Furthermore, the winter also brought many hardships to these workers. They had arrived from a warm climate and were suddenly faced with the severe winter of interior British Columbia in ill-prepared facilities. The Chinese workers were dismissed during the winter of 1882-1883 due to bad weather and again during the mid winter of 1883-1884 when the work was completed in the Fraser Canyon. They were simply abandoned at the job site. One estimate quoted that more than 4 Chinese died for every mile of constructed railroad.[14] Henry Cambie, the surveyor and engineer for the Canadian Pacific Railroad, described the Chinese workers as "trained gangs of rockmen, as good as ever I saw."[15]

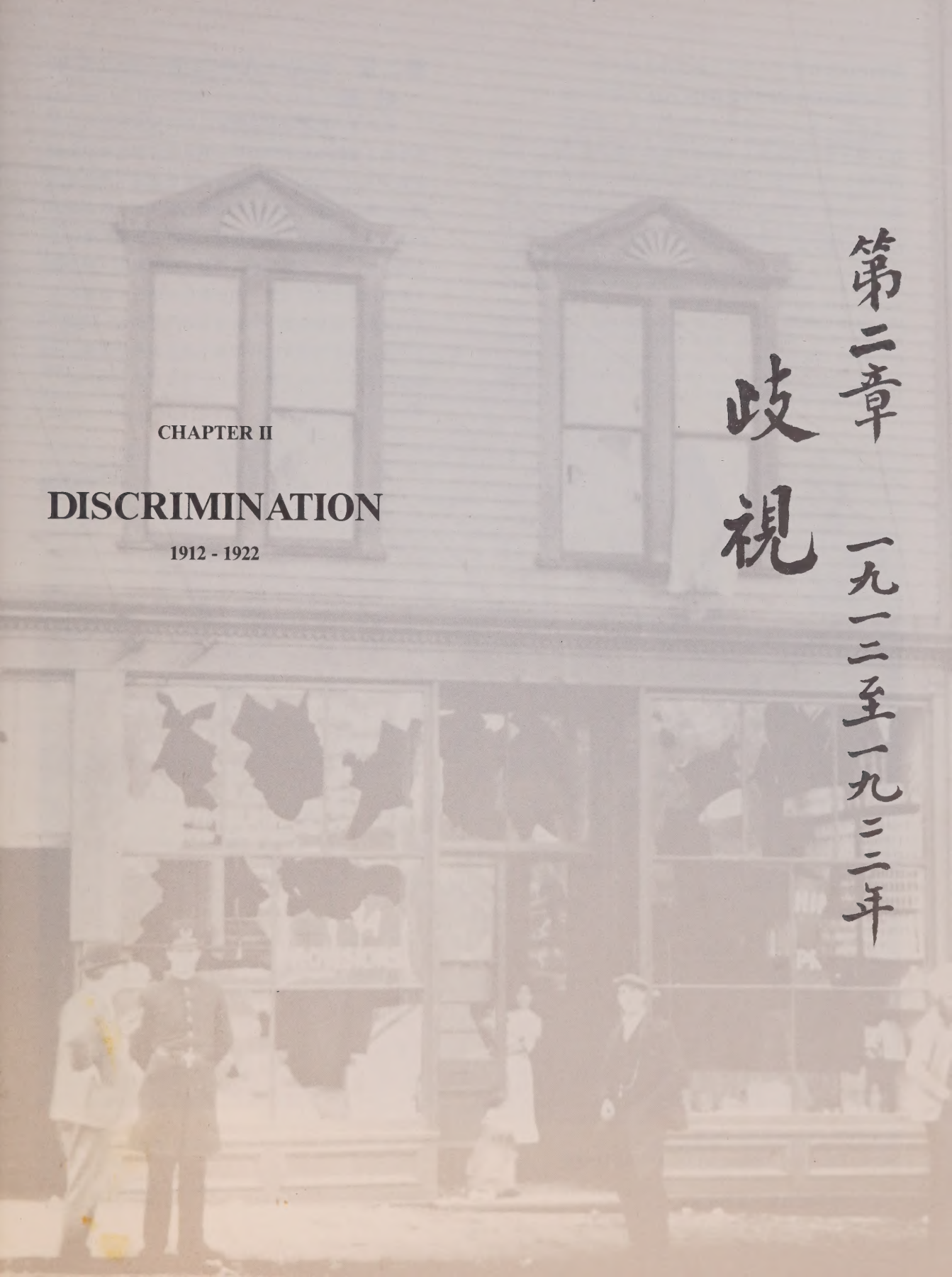
A rich merchant's wife, 1880's.
Source: Provincial Archives of B.C. #93307-F-5161

一八八〇年一位富商的妻子。

其以一八八二至一八八三年及一八八三至一八八四年兩個冬季爲甚。頭一個冬天因爲天氣太壞,工人們都被解雇；第二個冬天由於鐵路在富瑞色峽谷的工程已完工，他們就被遺棄在工地上。一個非官方的估計，每一哩鐵路都是四個以上的華人犧牲了性命而換來的。加拿大太平洋鐵路的測量工程師**堪彼**形容這些工人是「訓練有素的一批打石頭工人，是我過去所見最優秀的。」

CHAPTER I Footnotes

1. Lee, Tung-hai, **Jianada Huaquiao Shi,** Taibei, 1967, P.59
2. Con, H., Con, R., Johnson, G., Wickberg, E., Willmott, W., **From China to Canada,** McClelland and Stewart Ltd., 1982, P. 13
3. Ibid., P.16
4. Ibid., P.20
5. Ibid., P.20
6. Ibid., P.20
7. Ibid., P.21
8. Ibid., P.21
9. Ibid., P.21
10. Chiang, Jack, "A History of the Chinese Communities in Canada", **Chinatown News** 1983, Vol. 30, No. 15, P.5
11. Con, Harry, et al, Ibid., P.21
12. Ibid., P.23
13. Ibid., P.23
14. Lee, Tung-hai, Ibid., P.131
15. Vancouver City Archives, H.J. Cambie, Letter to J.M.R. Fairbairn, September 4, 1923.



CHAPTER II

DISCRIMINATION

1912 - 1922

第二章 歧視 一九一二至一九二二年

CHAPTER II

DISCRIMINATION: 1912 - 1922

Although the Chinese were praised for their diligence, they also had to experience painful racial discrimination and prejudice. In 1867, the Chinese were removed from the voters list in British Columbia. Predictably, the first anti-Chinese Society was founded in 1873 in Victoria. In 1878, the British Columbia Parliament prohibited the Chinese from getting public jobs. In the meantime, anti-Chinese feeling was spreading to other parts of the country. Many people were angered by the fact that the Chinese were willing to work for much lower wages for the same work. Some felt threatened by the increasing Chinese population in Canada. Their opium addiction and the gambling habits of these immigrants did not help the situation. Cultural differences were another cause of the resentment. From time to time, much publicity was made on the pigtail issue. The **Calgary Herald** reported on September 21, 1883:

第二章　公元一九一二至一九二二年

歧視

雖然華人的勤奮備受讚美，卑詩省却在一八六七年取消了他們的投票權，第一個反華團體也在維多利亞成立了，一八七八年卑詩省議會更通過了禁止華人從事公職的法案。此時反華情緒已瀰漫到全國各地，許多人爲了華籍工人願意作別人不肯作薪支低微的工作而憤怒，有人更感到華人人口日增的壓力，而那害人的鴉片癮及嗜賭惡習，却在無形中助長了這份不友善的情緒。文化背景不同也是造成反感的另一因素，不斷地，移民們留在腦後的辮子成了取笑的對象。卡格里報紙於一八八三年九月廿一日登了如下的一段新聞：

Barkerville Chinese Kids, 1900's.
Source: Provincial Archives of B.C. #67197/D-4505

一九〇〇年間巴克維由城的華童。

The Chinese thinks a great deal of the queue... A case in which a Chinaman's queue was interested has been decided by the United States. At the penitentiary, the heads of all prisoners are shaved. The Chinese claim that to cut off their queue was an unconstitutional interference with their religious faiths; but the Court held that the close cutting of the hair...is partly to distinguish them from others and thus prevent their escape and facilitate their recapture... The only way, therefore, for the Chinese in America to preserve their queue is to keep out of prison.[1]

華人把他們的辮子當件了不得的事……從美國一件事上可以得知華人對辮子重視的實例。在監獄裏，犯人的頭都是剃光的。中國人認爲剪去他們的辮子是違反憲法並干撓他們宗教信仰的行爲；而法院判決犯人剃髮是一面爲了可將他們自大衆中分辨出來，並爲防止他們逃亡及易於再度被擒……這些在美國的華人唯一保護他們辮子的辦法就是不犯罪入獄。

Chinese Cook at a ranch (right).
Mosquito Creek, Alberta 1890. View of C.C. Ranch.
Source: Glenbow Archives, Calgary, Alberta #NA1215-6

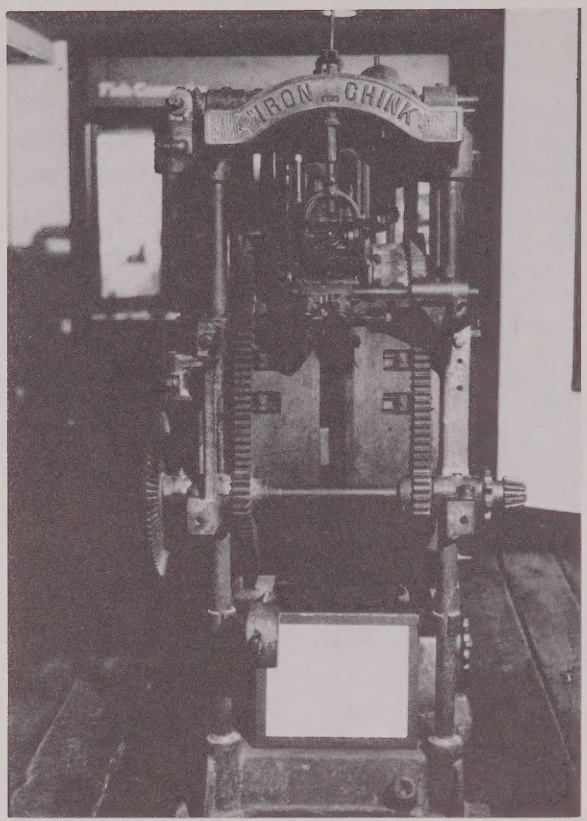
華廚在牧場工作。

The Edmonton Journal reported on January 24, 1911, that some Chinese thought that "It was unprofitable for Chinamen to dispense with their pigtail."[2] However, most of the Chinese interviewed by **The Edmonton Journal** had agreed that "the pigtail on cold nights in Edmonton was just as useful as a night cap."[3]

黠城日報於一九一一年一月廿四日報導，有些華人認爲將辮子除去是不吉利的，然而多數被訪問的人都同意這一點：「辮子在黠城寒冬的夜裏，如同一頂睡帽一樣有保暖作用。」一八八五年四月十三日，華人移民法案被提入了國會；同年七月廿日得到英駐加總督的皇家認可，華人入境時要繳納五十元人頭稅，到一九〇〇年稅額增至一百元，一九〇三年增至五百元，八年中，華人共付出二千四百萬元人頭稅。

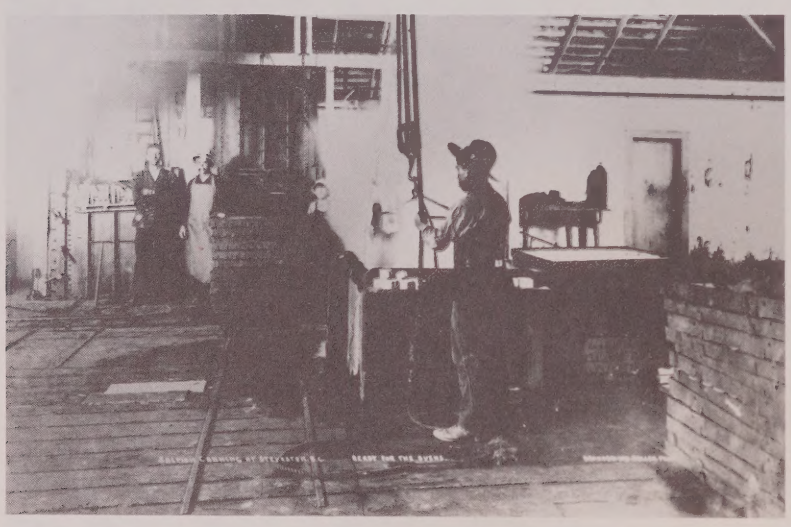
Chinese Laundry in Vulcan, Alberta, 1914.
Glenbow Archives, Calgary, Alberta #NA 2606-1

一九一四年阿爾伯大省烏肯城的華人洗衣店。



Iron Chink machine used in salmon canning factories.
Note the name "Chink" which was a degrading term for the Chinese Canadians at that time.
Source: Provincial Museum, Victoria.

Further discrimination was demonstrated by the Canadian government. On April 13, 1885, the Chinese Immigration Act was presented to Parliament. It received Royal Assent from the Governor General on July 20, 1885. A Head Tax of $50 was imposed on the Chinese upon entry with the intention that this would reduce the number of immigrants. The Head Tax was increased to $100 by 1900, and to $500 by 1903. A total of $24 million was paid out by the Chinese for Head Tax from 1885 to 1923.



Salmon canning at Steveston 1909.
Source: Vancouver Public Library #1266.

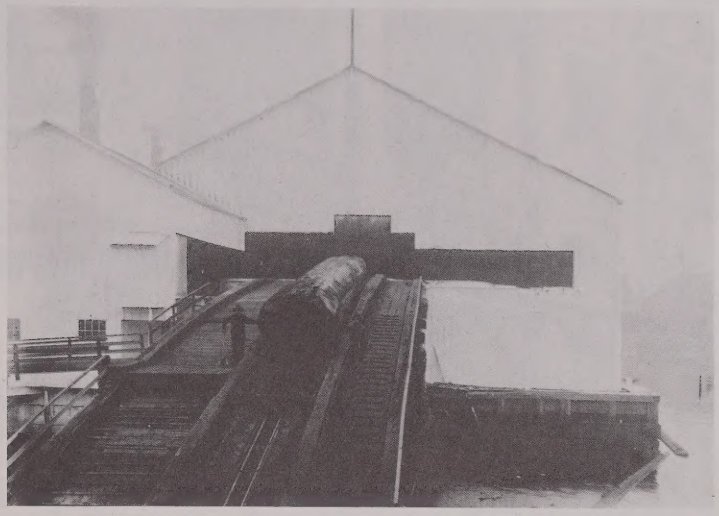
一九〇九年在史提文生罐裝三文魚。

Upon completion of the railroad, an economic depression hit British Columbia and thousands of Chinese were left unemployed. They began, therefore, to move eastward for survival. Some came to Alberta to work as ranch cooks, kitchen help, or to open cafes and laundries while others continued on to Montreal and Toronto. On June 13, 1888, **The Calgary Herald** reported that "The insidious almond-eyed gentlemen from the walled empire continue to work themselves to Canada."

鐵路剛完工，卑詩省就產生了經濟不景氣，成千的華人找不到工作，於是，他們開始爲生存而往東移。有的來到阿爾伯大省到農場當廚子、有的在廚房打雜、有的開小咖啡館、有的開洗衣舖，其他的繼續東渡，有遠涉滿地可及多倫多的。一八八八年六月十三日，卡格里報紙說：「那批來自關閉自守的帝國，長得一

Log slip at Hastings Sawmill 1920.
Source: Vancouver Public Library #3890.

一九二〇年在赫斯汀木材場。



Unfortunately, prejudice against the Chinese spread from British Columbia to Alberta. **The Calgary Herald** commented on the Royal Commission on Chinese Immigration in 1884:

> ...We have a right to be indignant and a reason to sympathize with the British Columbians, for we are their neighbours...[4]

Shortly afterwards, on September 24, 1884, the **Calgary Herald** published statements from the **Hamilton Spectator:**

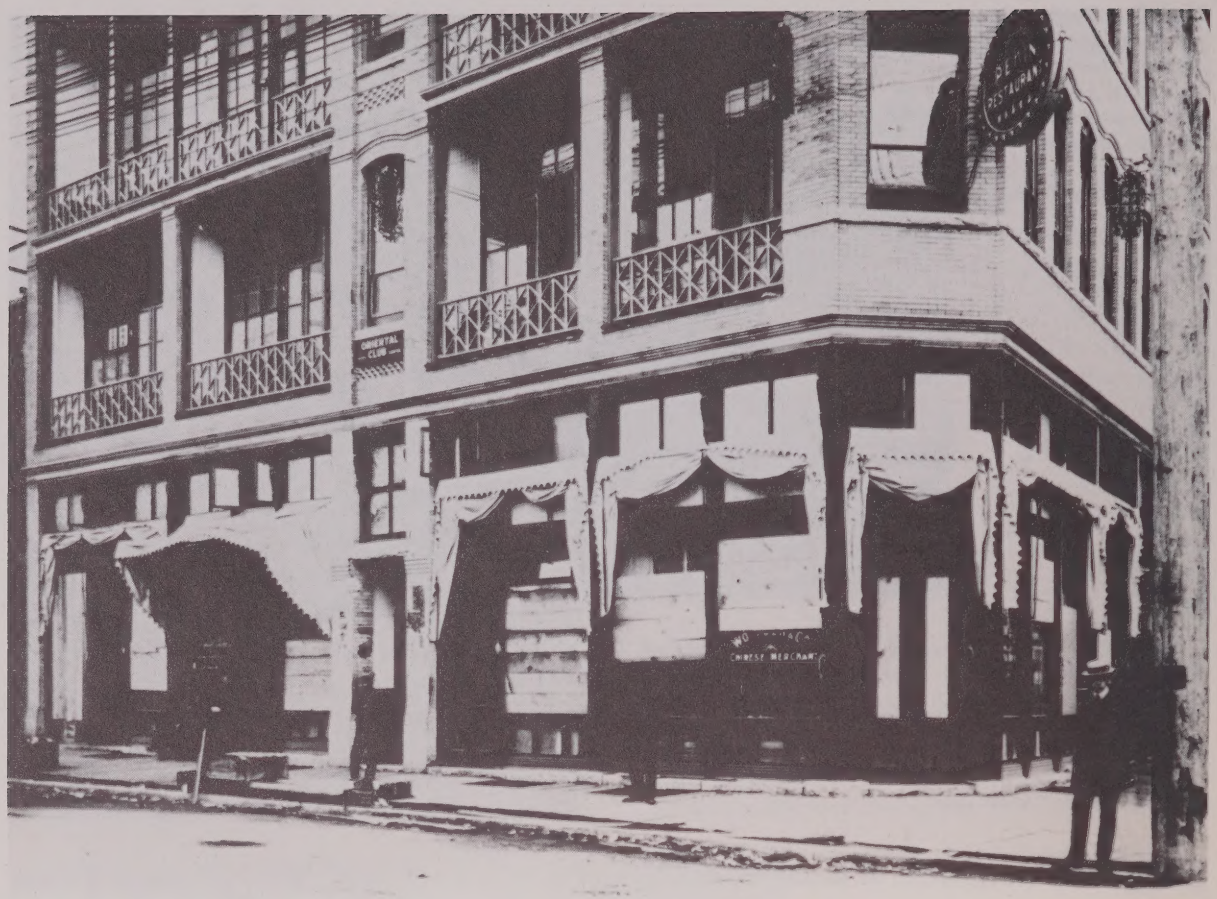
> We do not want Chinamen in Canada. It is desirable that this country shall not be peopled by any servile race...not the degenerated children of the Mongols.[5]

歧視的浪潮不幸地自卑詩省傳到了阿爾伯大，同一家報紙於一八八四年評論中國移民法皇家專案小組說：「……我們有權憤怒並有理由同情卑詩省人，因爲我們兩省是隣居……」隨後，該報又轉載漢彌敦一報導如下：

> 我們不要華人在加拿大，這個國家最理想是不要這種奴性人種……不要低能蒙古種的後裔。

Interior of Chinese Restaurant, Lacombe, Alberta.
Source: Glenbow Alberta Institute #ND-2-112

阿爾伯大省來孔城華人餐館內景。



Vancouver 1907 race riot. Corner of Pender Street & N.W. Carrall Street.
Source: Vancouver Public Library #940

溫哥華一九〇七年在片打街及西北卡羅街種族暴動。

The first anti-Chinese riot in Alberta occurred in 1892. On July 14, 1892, **The Edmonton Bulletin** reported that smallpox had broken out in a Chinese laundry in Calgary.[6] Later, the Calgary Board of Health ordered the release of 4 or 5 of the Chinese who had been quarantined for the disease. In an effort to hunt for the released men, a large group of white men raided Chinese shacks. A group of 300 men destroyed Chinese laundries in Calgary.[7] After this riot, a large number of the Chinese left for Winnipeg. However, both **The Winnipeg Free Press** and **The Winnipeg Tribune** clearly expressed their views — "We don't want them."[8]

On March 27, 1893, **The Edmonton Bulletin** noted that the Albertans could do without "Jews, Mormons, and Chinese."[9] **The Herald** expressed that the only way to solve the Chinese problem was to boycott Chinese labour.[10] In 1887, a letter published in **The Medicine Hat Times** encouraged the residents to shun Chinamen, to treat them as "mad dogs" and to throw them into the Saskatchewan River.[11]

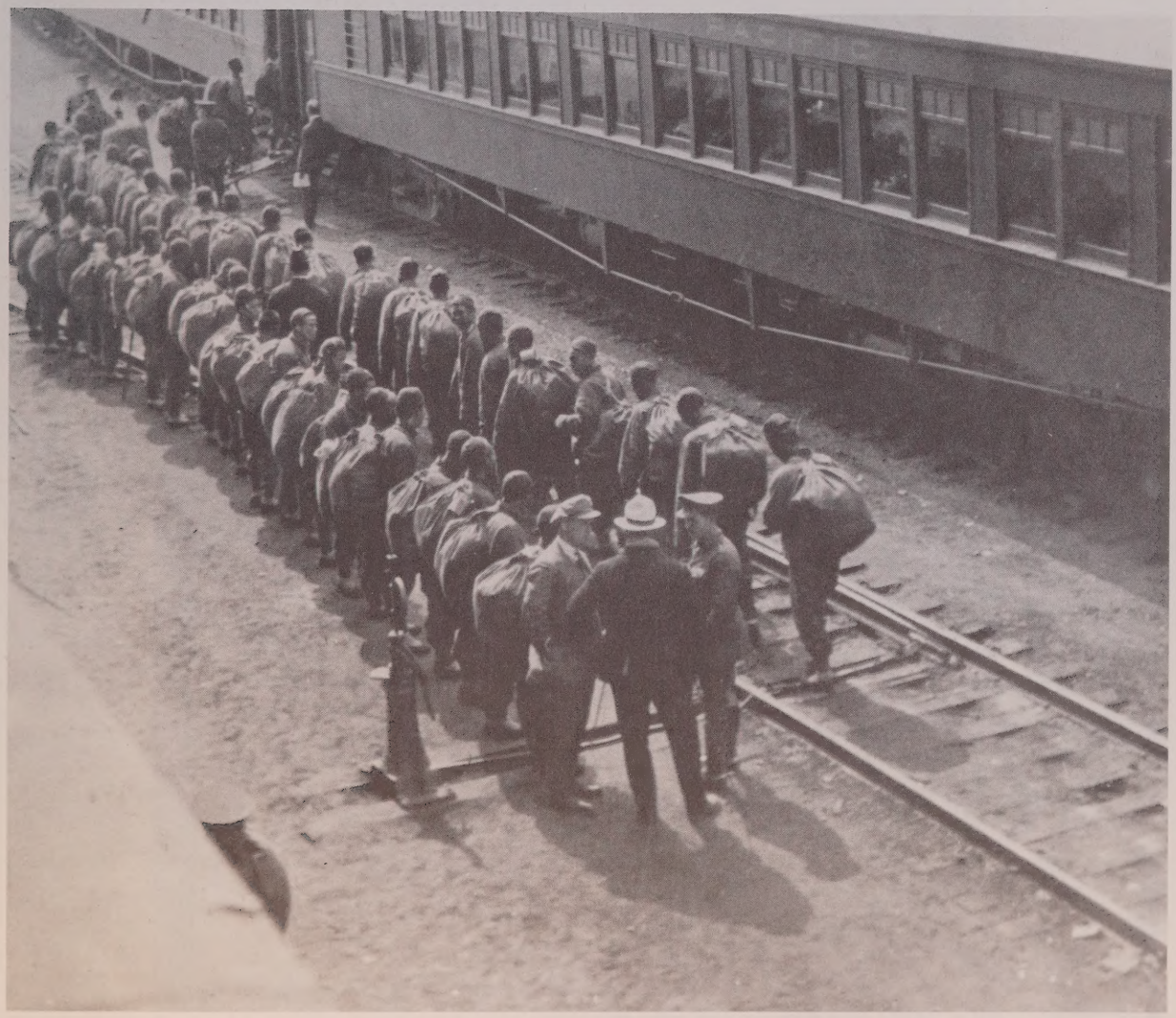
一八九二年阿爾伯大省發生了初次的反華暴動，七月廿四日點城日報敍述天花在卡格里一家華人洗衣舖內出現了。隨後卡格里衞生局命令釋放四、五位已注射過免疫針的華人。一大羣白人爲了追逐這些人而突擊了他們破爛的住所，近三百人摧毀了其他華人的洗衣店。此後，大批華人移往溫尼泊，而溫城兩家報紙都明白表示他們的看法：「我們不要他們。」一八九三年三月廿七日，點城簡報指出阿爾伯大省不需要，「猶太人，魔門教友和華人。」卡城報紙認爲唯一解決華人移民的辦法是不給他們工作。一八八七年，一封信發表在另一小鎭報刊上，鼓勵居民們杯葛華人，拿他們當「瘋狗」對待，並把他們丟進沙士卡屈河去。

Between the period of 1886 and 1900, few Chinese businesses existed in Alberta. As they were so few in number, they could hardly have posed any threat to the dominant economy. However, the white community tried to force the Chinese labourers out of work. More riots against the Chinese occurred in Lethbridge and Vulcan. Again, the Chinese were continuously subjected to political exclusion, economical discrimination, and social segregation.[12]

During the first 3 years of World War I (1914-1916), the unemployment problem was severe. Yet, the Chinese met their survival needs by supporting each other. The wealthy offered their help to the poor. The Chinese Benevolent Association and other Chinese associations actively provided assistance for the needy. A group of unemployed Chinese returned to China at that time.

於一八八六到一九〇〇年間，只剩幾間華人商店在阿爾伯大省。由於他們數目這樣少，他們根本不可能對當時白人壟斷的經濟系統形成威脅，然而白人社會却不斷迫使華工失業。更多暴動在全省各地接二連三地發生了，華人在政治經濟及社會上都不斷地遭受迫害，雖然如此，自一九〇九到一九二一年間，阿爾伯大華人自二百三十五人增加到三千五百八十一人。

第一次世界大戰的前三年（一九一四至一九一六年），失業問題嚴重，可是華人爲了生存而相互輔助，有錢的資助窮困的，中華會館與其他團體都積極伸出援手，一大批失業的工人在那時返回了老家。



Chinese Labour Corps lined up before boarding Cross-Canada train. Vancouver B.C. 1915 (World War I)
Source: Vancouver City Archives #CVP Mil. 194

一九一五年(第一次世界大戰)華人勞工隊在溫哥華排隊登上橫貫加拿大的火車。

Wee Tan Louie, Chinese Canadian World War I veteran.
Source: David Chong LLB, Vancouver (Private Collection)

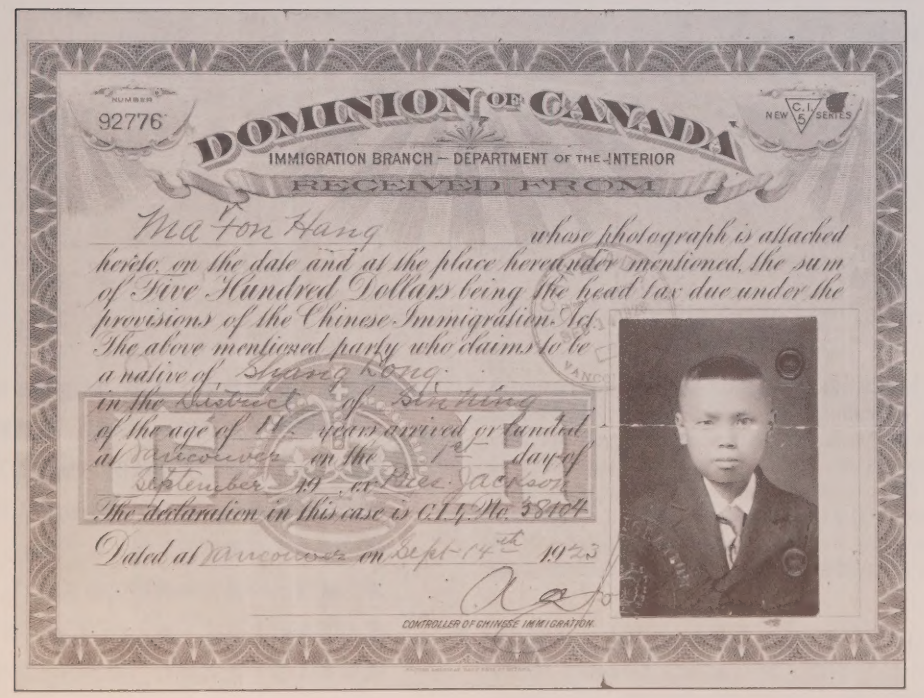
華人雷維坦(譯音)，參加第一次世界大戰的退伍軍人。

1907 Vancouver Race Riot.
Windows were smashed and broken.
Source: Vancouver Public Library #941.

一九〇七年溫哥華種族暴動。

Head tax certificate of Mar Lim Chong.

馬連中人頭稅證書(1918年)



Head tax certificate of Ma Ton Hang.

馬煥享人頭稅證書(1923年)。

Chinese labour battalion, Victoria, B.C., March 1918.

Although the Chinese had been mistreated, they demonstrated their loyalty to Canada during World War I. The Chinese community offered their financial support through the purchase of Canadian Government Bonds. They also participated in the Victory Loan Drive parades. In total, Chinese Canadians contributed over $100,000 to Bond purchase in Vancouver. Furthermore, a small number of them volunteered for the infantry service as enlisted men and some lost their lives for Canada.[13]

Sadly, after the war, hostility toward the Chinese became even more severe. A further betrayal was illustrated by the government. Dominion Day in 1923 became "Humiliation Day" for the Chinese. That was the day the Chinese Immigration Act with its 43 harsh restrictive regulations went into effect. The Chinese population in Canada began to decline.

華人雖然受盡了欺凌，而他們却在第一次大戰期間對這個國家表現出一片忠誠，他們購買公債，用實際的行動在經濟上支持政府，加籍華人單在溫哥華一地就買了十萬元。此外，一小批華人自願從軍充當步兵，有的不幸竟爲國捐軀。可悲的是，戰爭一完，社會上對華人的迫害却演變得更爲激烈。一九二三年加拿大聯邦紀念日成了華人的「屈辱之日」，因爲華人移民法案在該日正式施行，由於四十三項針對華人的苛刻條例，使華人移民大減。

CHAPTER II Footnotes

1. Hoe, Ban Seng, "Structural Changes of Two Chinese Communities in Alberta, Canada", **National Museum of Man Mercury Series, Canadian Centre for Folk Culture Studies,** 1976, No. 19, P.65
2. Ibid., PP. 65-66
3. Ibid., P.66
4. Ibid., P.67
5. Ibid., P.67
6. Ibid., P.67
7. Ibid., P.68
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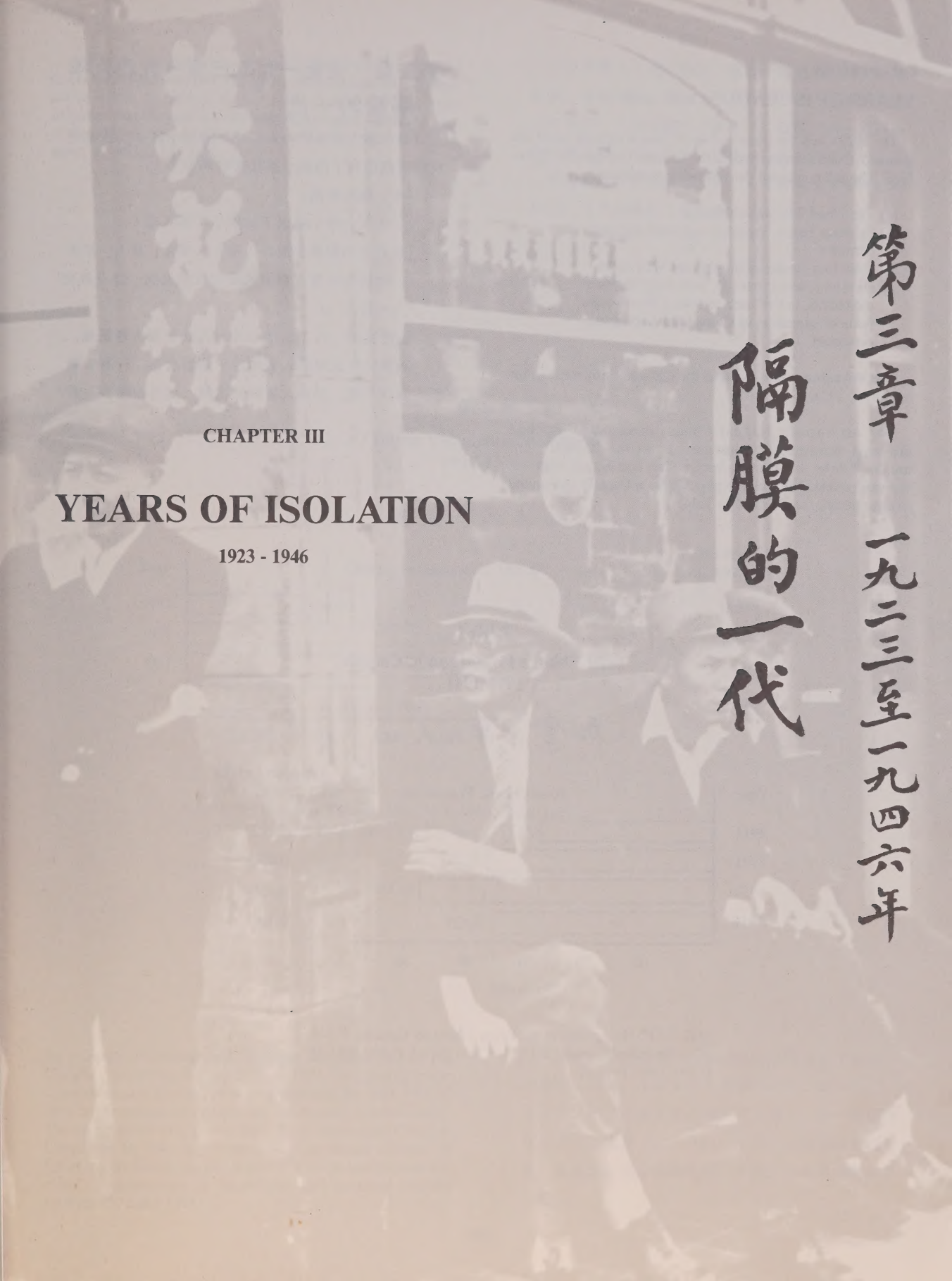
9. Ibid., P.69
10. Ibid., P.69
11. Ibid., P.69
12. Ibid., P.69
13. Con Harry, et al, Ibid., P.119



CHAPTER III

YEARS OF ISOLATION

1923 - 1946

第三章 一九二三至一九四六年 隔膜的一代

CHAPTER III

YEARS OF ISOLATION: 1923 - 1946

The 1920's saw the climax of anti-Chinese feelings when the House of Commons introduced the Chinese Immigration Bill in 1923. The Bill contained the following provisions:

(1) The Head Tax was abolished;
(2) Students below university age were no longer admitted:
(3) Only four classes of immigrants were to be allowed to enter: namely, university students, merchants, native-born returning from several years of education in China; and Diplomatic personnel.

The Bill subsequently became the Chinese Immigration Act on July 1, 1923.

The Act virtually stopped Chinese immigration and had profound demographic consequences on the Chinese community. Entries into Canada became few and limited since the Act was passed. The Chinese population in Canada was on the road to decline, as reflected in Table 1.

第三章　公元一九二三至一九四六年

隔膜的一代

當加拿大國會於一九二三年通過中國移民法案後，反華情緒漲到了高潮，該法案重點如下：

㈠ 人頭稅取銷；

㈡ 在入大學年齡以下的學生不得入境；

㈢ 只有四類移民准許入境：大學生、商人、在本地出生的華人在中國受教育後返加；以及外交人員。

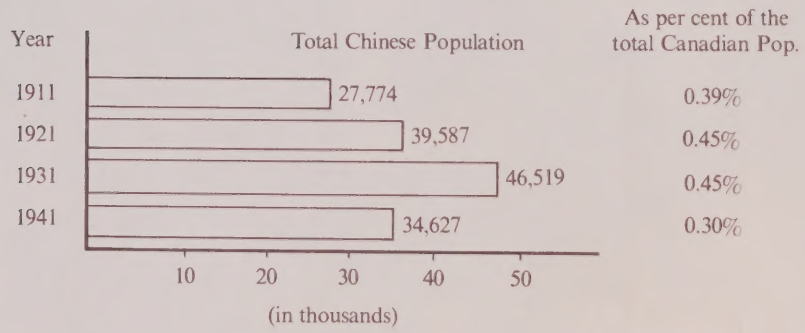
這提案於一九二三年七月一日成了**華人移民法**。

該移民法使得華人來加近乎停頓狀態，只有少數華人得以入境，加華人數開始遞減，這可由圖表一看出來。

Table 1

Total Chinese Population in Canada
1911-1941

加拿大華人人口



SOURCE: Harry Con et al, **From China to Canada**, P.148. Also, **Census of Canada**, 1911, II, P.367; 1921, I, P.353; 1931, II, P.396; 1941, IV, P.2

Although immigrants were few in number, Table I still indicated an increase of 6,932 in the 1931 census. The increase was a result of natural births.[1] After that, the 1941 census indicated that the population declined to a figure well below that of the 1921 census. In Alberta, the population pattern was the same, as reflected in Table 2.

雖然華人入境的很少，圖表一根據一九三一年的統計，却顯出華人增加了六千九百卅二人，這主要是由於新的一代在這國土上誕生了；隨後，由一九四一年的統計數字可以看出，加華人口減少到低於一九二一年的統計。在阿爾伯大省，人口增減也有着同樣的趨向，這可由圖表二看出來。

Table 2

Chinese Population in Alberta
1911-1941

亜省華人人口

Year	Chinese Population in Alberta	As per cent of the total Alberta Pop.
1911	1,787	0.48%
1921	3,581	0.61%
1931	3,875	0.53%
1941	3,122	0.39%

1,000 2,000 3,000 4,000

SOURCE: **Census of Canada,** 1911, II, P.340-1, 368-9; 1921, I, P.354-5; 1931, II, P.294-7; 1941, IV, P.4-18

As a result of demographic changes, characteristics of the Chinese community also changed. In 1921, the majority of the Chinese teenage population was immigrants. By 1931, 75% of the Chinese teenage population in Canada was Canadian-born.[2] The same period also saw an increase in naturalized Chinese-Canadians. By 1941, in provinces where the largest numbers of Chinese were found, the proportion of the Chinese population, either Canadian-born or naturalized, had increased twofold between 1921 and 1941.[3]

由於人口的變遷，加華社區的特質也起了變化。一九二一年時，多數少年人是移民來的；到一九三一年百分之七十五的少年人却是生於斯土，同一時期歸化的華人也增加了。一九四一年在華人聚集最多的各省，無論是土生的或歸化的，在過去廿年間都增加了一倍。

Chinese men reading Chinese newspapers on the wall in Chinatown, Vancouver, 1937.
This was one way to keep abreast of news from their homeland.
Source: Vancouver City Archives #CVA 260-758

一九三七年於溫哥華，華人們正在閱讀貼在牆上的報紙，這是他們取得來自故鄉消息的辦法之一。

Another impact that the Chinese Immigration Act had on the Chinese community was the creation of a "bachelor" community. The male/female ratio of the Chinese population became very disproportionate, as reflected in Table 3.

華人移民法案的另一影響，是使加華社區形成了單身漢的社會，男女比例變得非常不平衡，這可由圖表三看出來。

Table 3

Male/Female Populations and Sex Ratios of Specific Communities

華人人口性別統計表

Year	Community	Males	Females	Male:Female Ratio
1921	Vancouver	5,790	585	10:1
	Victoria	2,938	503	6:1
	New Westminster, B.C.	702	45	17:1
	Calgary	649	39	16:1
	Edmonton	501	17	30:1
	Toronto	2,019	115	17:1
	Ottawa	273	9	30:1
	Montreal	1,628	107	15:1
1931	Vancouver	11,952	1,059	11:1
	Victoria	3,192	510	6:1
	New Westminster, B.C.	561	38	15:1
	Calgary	969	85	12:1
	Edmonton	440	27	17:1
	Toronto	2,482	153	15:1
	Ottawa	274	31	9:1
	Montreal	1,811	171	11:1

SOURCE: **Census of Canada,** 1921, I, P.542; 1931, II, p.494 ff.

For the few immigrants who arrived between 1911 and 1947, a typical pattern was for a Chinese to arrive as a teenager. Sometimes his passage was arranged by his father or uncle already in Canada. He would then work in various miscellaneous jobs in Chinese laundry, restaurant, grocery stores, or work as a houseboy. As he reached his early 20's, he would return to China to get married. After the marriage, he would return to Canada where he would continue to work. He might visit his family once or twice later to have children, but there was little hope for his family to join him in Canada with the Chinese Immigration Act of 1923 in force. However, he would always send money to support his family.

Life was marked by hard work, monotony, and loneliness. For those who worked long hours in laundry shops or restaurants, their only meaningful relationship was with the small group of fellow Chinese that they worked with or shared accommodation with. For those who lived in larger cities, they had the opportunity of joining some Chinese community organizations to break the monotony. As a result of long working hours, language problems, and prevailing racial discrimination, most were cut off from society at large.

一九一一至一九四七年中，少年移民來加成了一種新的傾向，他們是由已經在加的父親或叔伯安排而來的。來後，他們在洗衣店、餐館、雜貨店工作，或當傭僕。到了二十歲以上，他們就回中國去結婚，婚後，再單獨地回到加拿大繼續工作。爲了傳宗接代，他們可能再回去一兩次，雖然不能和家人晨昏相守，錢總是不斷地寄回去的，只是接家人來加團聚的希望却是渺茫。

他們的生活中充滿了艱辛、枯燥和孤寂。那些在餐館及洗衣店的，工作時間都很長，在一天工作後，唯一的娛樂就是與他們同住的或同事的華人們交往，而那些在大城市的，就有機會加入華人社團聊解寂寞。由於工作時間漫長，加以語言困難和盛行的種族歧視，他們多數被社會隔絕了。

Chinese men "socializing" in the Chinatown area. The background was a Chinatown building which was 6 feet wide at Pender and Carrall Streets in Vancouver, 1936.

Source: Vancouver City Archives #1912

一九三六年，背景是一座位於溫哥華市片打街六呎寬的建築物。

Delegates to a convention of the Chinese Freemasons in Lethbridge, Alberta, 1924.
Source: Glenbow Archives, Calgary, Alberta, #NA-1891-1

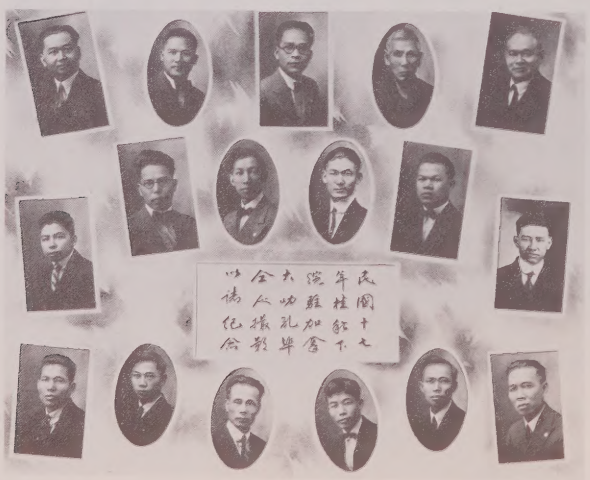
一九二四年在阿爾伯大省里斯布其致公堂會議的代表們。

The 1923 Chinese Immigration Act evoked great resentment from the Chinese community. The community termed the Act "The 43 Harsh Regulations" and called Dominion Day on which the Act was passed, the "Humiliation Day". In 1924, rallies were held and protest signs were displayed publicly in Vancouver and Victoria to call for changes in immigration laws affecting Chinese. With a common concern, the number of organizations within the Chinese community in Canada increased by about 50% during the 1920's and 30's. Existing organizations expanded and new ones sprang up. However, not all of them were active, and some were short-lived. During the Depression era, Chinese organizations and Churches looked after their members in the areas of social services and education.

Some organizations branched across provinces. They were the Chinese Freemasons, the CBA (Chinese Benevolent Association), and the KMT (Kuomintang). Each had a branch organization in Edmonton.

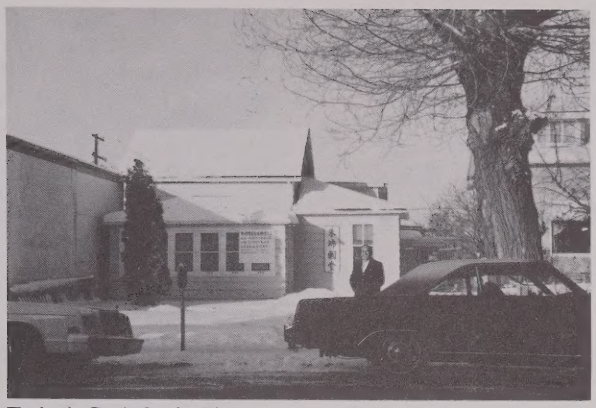
一九二三年的「華人移民法」在加華社區激起了巨大反感，而改稱該法案爲「四十三苛刻條款」，該法案是在加拿大國慶日通過的，加華社區定名那天爲「屈辱之日」。一九二四年，在溫哥華及維多利亞二地不斷地舉行示威遊行，公開要求修改移民法。由於這是大家都關切的問題，於一九二〇到一九三〇年間，華人社團增加了百分之五十，現有的社團擴大了，新的誕生了，然而不是每個團體都很活躍，有的只出現很短一段時期就解散了。當經濟不景氣時，華人社團及教會在各方面上都盡力照顧華人。

有些社團在各省都設有分會，諸如致公堂、中華會館及國民黨等，都在黠城設有分會。



Chinese Men's Group.
Source: Glenbow Archives, Calgary, Alberta, #ND-323

駐加華人羣像。



Today's Gee's Society in Edmonton.

Clans associations flourished in the late 1920's. In Edmonton, the major Clans Associations at that time were the Mah Society, the Wong Benevolent Society, and the Gee Society. The Mah Society was the largest. Its members alone comprised nearly two-thirds of the Chinese population in Edmonton before 1923.[3]

一九二〇末期，宗親會紛紛誕生了，在黠城主要的有馬氏公所、黃氏宗親會及朱氏公所。馬氏公所最大，三分之二黠城華人都是他們的會員。

Today's Mah's Society in Edmonton (second floor)

The Chinese YMCA, which was organized in 1921 in Edmonton, taught Christianity and the English language to the Chinese community. It also provided an alternative channel for group activities and integration with society at large.

華人男青年會於一九二一年在點城成立，教華人英語並傳揚基督教，提供了團體活動和奠下了與社會打成一片的道路。

Chinese Y.M.C.A. Ice Hockey Team, Calgary 1917.
Source: Glenbow Alberta Institute # NA-2799-2

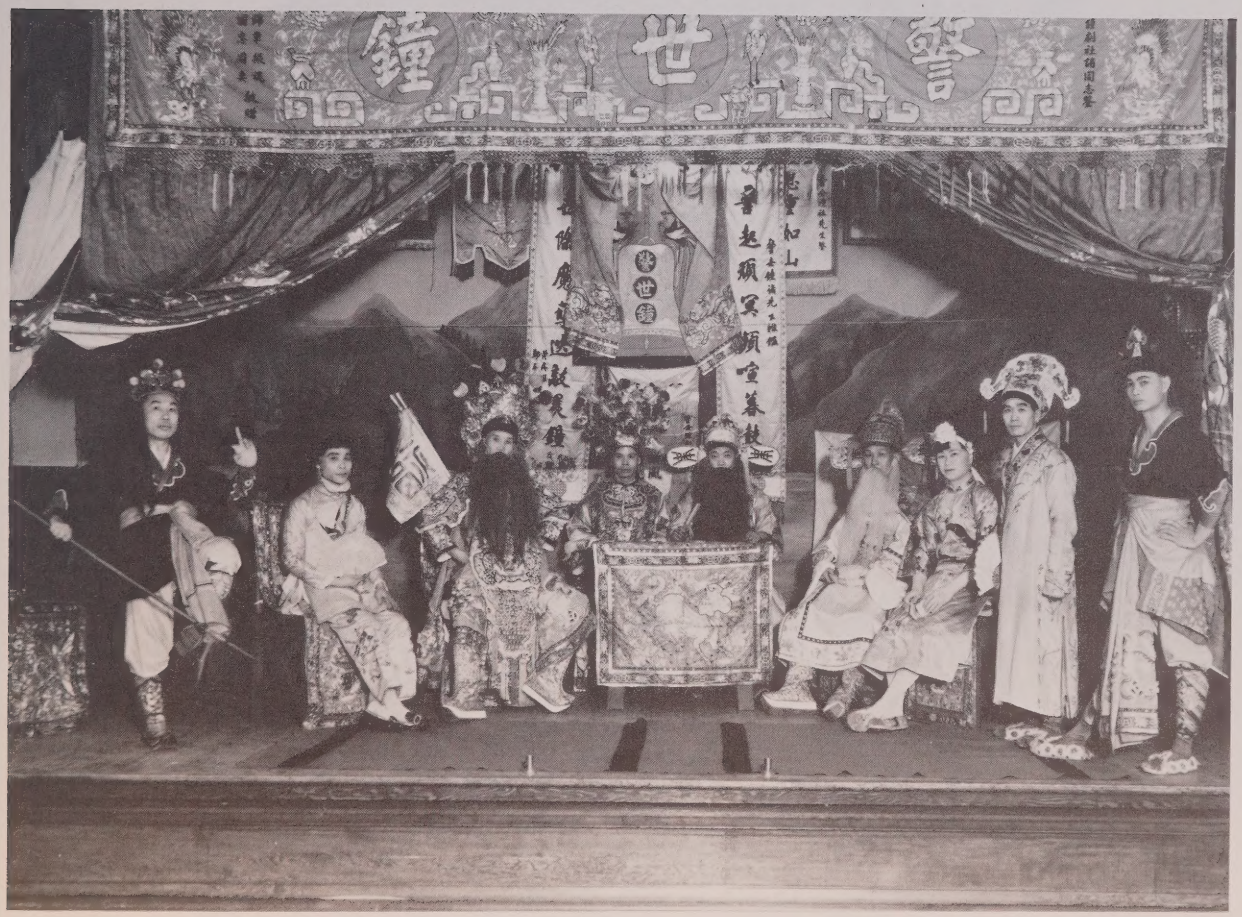
一九一七年卡格里城的華人男青年會冰球場。

Chinese Y.M.C.A. in Calgary 1914 in front of a Chinese Mission house at 120-2 Ave. S.W., Calgary.
Source: Glenbow Archives, Calgary, Alberta, NA-2131-1

一九一四年華人男青年會會員攝於卡格里一家華人教會前。

Apart from catering to the cultural needs of the Chinese community, the Chinese Dramatic Club in Edmonton had been very active between 1939 and 1942. They staged many plays and dramas to help war refugees in China. Similarly, a Chinese dramatic society called San Liarn Jyuh Sheh was set up in Calgary's Chinatown to raise funds for the construction of a Chinese common graveyard.

鑒於加華社區對文化的需求，警世鐘劇社在一九三九至一九四二年間非常活躍，曾多次演出來幫助在中國受戰亂的難民們，另外三聯劇社在卡格里華埠爲建造一座華人墓園而作籌募基金演出。



Chinese opera performance at Moose Hall, Edmonton, December 1931. Performances were staged to meet cultural needs, and during the war years, to raise funds to help war refugees.

Source: Glenbow Archives, Calgary, #ND-3-5957

一九三一年十二月在點城慕斯廳演出的戲劇，在戰爭期間爲了華人文化上的需要及爲難民們籌款，華人演員特別作舞台演出。

First Chinese School opened in Victoria, B.C. in 1899.
Source: George Lowe personal photo.

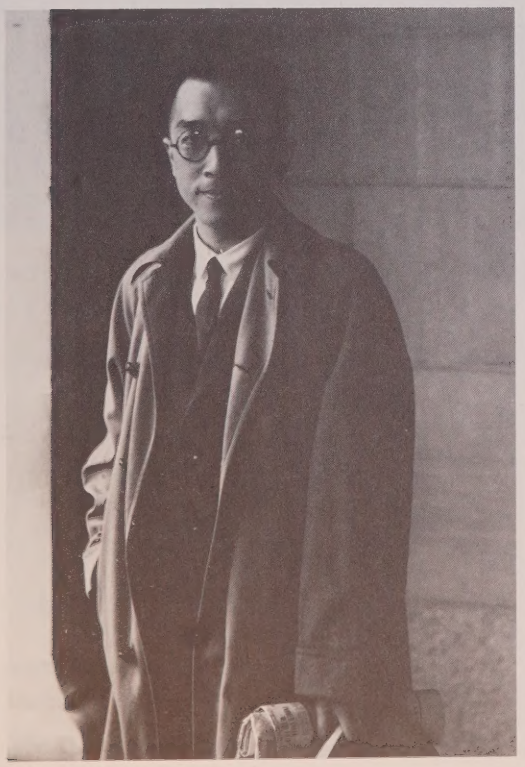
一八九九年在卑詩省維多利亞開辦的第一所華人學校。

A growing concern in the 1930's and 40's was the subject of Chinese schooling. The community wished to ensure that the younger generation would be literate in the Chinese language and therby be able to understand and appreciate Chinese culture.

一九三〇至一九四〇年間，華人社區感到有籌辦中文學校的需要，因爲大家都希望新生的一代能運用中國語文，能欣賞祖先流傳下來的美好文化，只是學

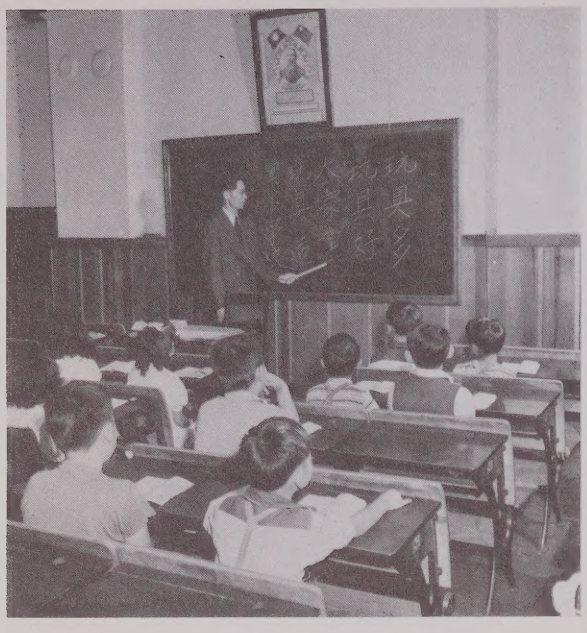
First Chinese School opened in Victoria, B.C. in 1899.
Source: George Lowe personal photo

一八九九年在卑詩省維多利亞開辦的第一所華人學校。



Dr. Hu Shih, a well-known Chinese scholar, posing in front of the MacDonald Hotel in Edmonton on August 31, 1933. He was then the leader of the Chinese delegation to a Conference of the Institute of Pacific Relations at Banff.
Source: Glenbow Archives, Calgary, Alberta #3-6443

胡適博士，一位有名的學者，在點城麥克唐納旅社前留影。



Mon Keaut Chinese School, November 1951.

School Principal Kown Fow Wong was giving a Chinese lesson. The Chinese characters on the blackboard read: "Lots of toys. Toys are good. Everybody get a toy and make a little school."

Source: Public Archives of Canada #PA-111382

一九五一年十一月滿清(譯音)華語學校校長王光復(譯音)正在授課。

Chinese studies were never a part of the school curricular. They had always been pursued on an after-hour basis. Nevertheless, great efforts were made to develop Chinese schools.

At the height of its development in Canada, there were 26 Chinese part-time schools with 47 teachers in 11 locations across the country.[4] Most of them were in Vancouver, Victoria, Toronto. Others were in major Canadian cities and small towns. By 1941, it was estimated that about 1,500 students were attending Chinese schools.[5] In Edmonton, a Chinese language class was started by the Chinese United Church in 1932. Between 1944-45, the Chinese Freemasons Association and the KMT in Lethbridge set up free Chinese schools.

校裏不教中文，他們只好利用課餘時間傳授，而對辦中文學校的願望始終沒有放棄。

最高峯時，加拿大有廿六所授課半天的中文學校，有四十六位教師分散在不同的十一個城鎮，他們多數在溫哥華、維多利亞、多倫多及其他大小城市。一九四一年的統計，約有一千五百名學生進入中文學校。黠城的中文學校是一九三二年由教會主辦。一九四四到一九四五年間，致公堂(現在的洪門民治黨)及國民黨在里斯布其設立免費中文學校。

Chinese Public School in Calgary, September 1966.

Source: Glenbow Archives, Calgary, Alberta, #NA-2645-48

一九六六年九月卡格里華人公立學校。

As early as the 1930's, there were signs of growing harmony and unity between the Chinese community and the Canadian society at large. The Chinese contributed to the civic anniversaries of both Victoria and Vancouver. They also took an active part in Vancouver's 50th anniversary celebration in the summer of 1936.

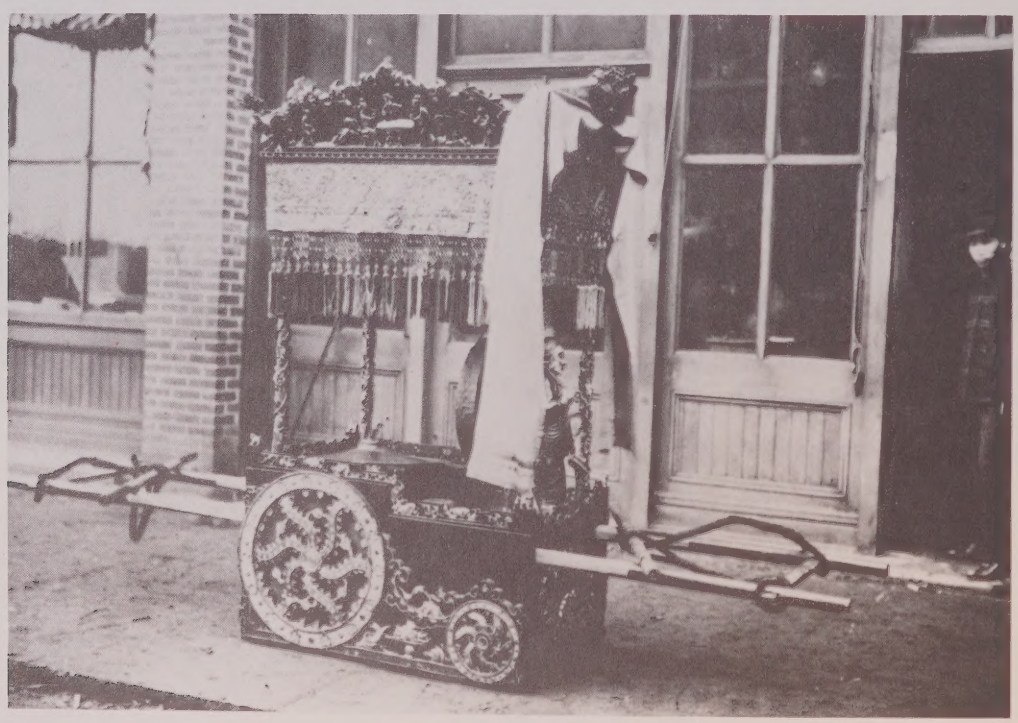
一九三〇年代早期，華人社區與加拿大社會開始逐漸有了和睦共存的現象，他們參加了在維多利亞及溫哥華市的慶典，華人於一九三六年熱烈慶祝溫哥華市五十週年紀念。

1936 Jubilee Parade in Vancouver. Note the Chinese Carnival Queen on the Float.
Source: Vancouver Public Library #19356

一九三六年溫哥華嘉年華會遊行行列華人選出的嘉年皇后站在花車上。

Chinese Arch and Pagoda of the Chinese Carnival Village in Vancouver during the 1936 Jubilee.
Source: Vancouver Public Library #7847

一九三六年於溫哥華市的嘉年華會中陳列的古色古香寶塔及樓宇。



Band wagon used to carry the musician who played the brass instruments during parades.
Source: Vancouver Public Library #6716

裝載着樂師的輪車在遊行隊伍裡。

Chinese in ceremonial costumes on horseback in a parade in Vancouver 1936.
Source: City of Vancouver Archives, #CVA-260-488

一九三六年在溫哥華市遊行隊伍中，華人穿着慶典用的服裝，騎在馬背上。

Chinese gathering in Calgary and getting ready for a Lion Dance, 1905.
Source: Glenbow Archives, Calgary #NA-2622-31

一九〇五年華人在卡格里城準備好要作舞獅表演。

With the onset of the Sino-Japanese War in 1937, and the spreading of World War II into the Pacific, followed by the Japanese attack on Pearl Harbour in 1941, wartime cooperation had brought forth unity and acceptance of the Chinese from society at large.

The Chinese community made substantial contributions to Canada during the war by buying Canadian Victory Bonds. There were other contributions. The Chinese performed war work in shipyards and factories. They served as air raid wardens. Chinese farmers in British Columbia worked strenuously to produce more food for Canadian troops. Finally, over 500 Chinese who were born or naturalized in Canada were called into military service during World War II. It was a substantial increase from the 300 during World War I.

Chinese Canadians had also volunteered to serve in the Special Operations Executive which was a British secret spy organization in which Canadians served. With fellow Canadians, they represented Canada in making tremendous contributions to the Allied intelligence effort in enemy countries during World War II.[6]

由於一九三七年中日戰爭爆發及一九四一年日本偷襲珍珠港而引起第二次世界大戰，社會上開始接受華人，爲了戰爭，大家同心合力一致對外。

加華社區對加拿大在第二次世界大戰時作了重大貢獻，他們籌出一千萬來購買加拿大勝利公債。此外，他們還作了別的貢獻，如在碼頭及工廠從事備戰，及參加禦防空襲工作等等。在卑詩省的華裔農人努力生產而將大量食物補給加拿大軍隊，後來，五百多華人被納入了軍中，比起第一次大戰時只有三百華人參戰增加了不少。

華人又自願加入特殊行動組，這是由加拿大人參加的一個英國情報單位。在第二次世界大戰中，華人就與其他加拿大人一樣，在供給盟邦情報方面貢獻深鉅。

A mixed group of World War II soldiers posing for a photo, including Victor Louie and other Chinese Canadian vets.
Source: Victor Louie personal photo, Vancouver

二次世界大戰的戰士們留影，其中包括雷維克(譯音)及其他加華軍人。

Chinese Canadian soldiers in World War II.
Source: Bevan Jangze personal photo, Vancouver.

第二次世界大戰中的加華戰士。

Chinese Canadian regiment in South East Asia during World War II.

Source: unknown

二次世界大戰時加華戰士在東南亞。

When World War II came to an end, Chinese communities across Canada celebrated victory with the Nation. They decorated Chinatowns and also participated in victory parades and speech-making. They had finally achieved better understanding and solidarity with Canada. Chinese Canadians had been eager to fulfill all the obligations of citizenship in the hope that they might achieve complete equality and receive all those rights which other Canadians took for granted.

Post-war efforts of the Chinese community concentrated on two issues: namely, the repeal of the 1923 Chinese Immigration Act, and the enfranchisement of Chinese citizens in British Columbia.

第二次世界大戰結束時，全加華人參加勝利慶祝，他們在華埠張燈結彩，參加勝利遊行又發表演說，他們終於獲得進一步的諒解而與其他加拿大人合成一片。他們盡心盡意地履行公民義務，希望有一天能和別人一樣享受同等待遇。

戰後的加華社區最關心兩件事：撤銷一九二三年華人移民法和恢復華人在卑詩省的投票權。

V-J Day in the Vancouver Chinese community, August 14, 1945.
Source: City of Vancouver Archives #CVA-260-1508

一九四五年八月十四日在溫哥華市慶祝勝利的加華社區。

V-J Day Celebration in the Montreal Chinese community, 1945.

Source: unknown.

一九四五年在蒙屈奧舉行抗日勝利慶祝會的華人社區。

V-J Day in Ottawa, September 1945.

Source: Public Archives of Canada #PA 112801

一九四五年九月在渥太華舉行的抗戰勝利慶祝會。

CHAPTER III Footnotes

1. Con, Harry, et al, Ibid., P.149
2. Ibid., P. 150
3. Hoe, Ban Sen, Ibid., P.75
4. Con, Harry, et al, Ibid., P.170
5. Lee, Tung-hai, Ibid., P.340-2. Also Gordon R. Taylor "An Investigation of Chinese Schools in Canada" (M.A. thesis, McGill University), 1933, P.50-1
6. **Chinatown News**, Vancouver, January 18, 1982, P.17

CHAPTER IV

GRADUAL ACCEPTANCE BY SOCIETY

1947 - 1979

第四章

蛻變

一九四七至一九七九年

CHAPTER IV

GRADUAL ACCEPTANCE BY SOCIETY: 1947 -1979

1947 was a major turning point in Chinese Canadian history as marked by two major events. The first was the repeal of the Chinese Immigration Act of 1923. The second was the granting of franchise to citizens of Chinese descent in British Columbia. Although Canada had been discriminatory against Chinese for more than half a century, a series of events and circumstances changed the attitude of the general population.

Canada and China were allies in the struggle against Japan during World War II. In 1943, the two countries exchanged ambassadors. In April, 1944, the two countries signed a general treaty. These changes, although not substantial, had had major effect on the attitude of Canadians toward Chinese.

During the war years, Chinese communities were solidly behind the war efforts in Canada. The government cited four times that the Chinese community in Victoria, which had 10% of its population, bought 20% of the Canadian Victory Bonds totalling $10 million. In addition, 500 Canadian-born or naturalized Chinese volunteered to serve in the army to fight in the Pacific War. In the face of such an internal relationship with its citizens and an external relationship with China, British Columbia amended its Election Act in March 1945. The Act would allow those who had served in World War I (except Japanese) and those who had served or were serving in World War II to be franchised. A total of 450 was affected. Although attitudes had changed, reservations still existed to prevent the government from granting the right to all its citizens of Chinese descent.

第四章　公元一九四七至一九七九年

蛻 變

一九四七年在加拿大華人史上有了重大轉變——一九二三年通過的華人移民法取銷，以及華裔公民也在卑詩省恢復了投票權。

第二次世界大戰時，加拿大與中國成了盟邦共同對抗日本，兩國於一九四三年交換大使，於一九四四年四月簽訂友好條約。

這麼多年的戰亂中，加華社區始終一致地支持着加拿大，政府四次發表聲明說，在維多利亞，華人只佔總人數百分之十，却花了一千萬元，購買百分之二十的勝利公債，此外，五百名在加拿大出生的華人自願從軍參與太平洋戰爭。卑詩省鑒於加拿大與中國的關係，以及華人忠心愛國的行爲，終於在一九四五年三月修正了選舉法。新法案允許那些參加第一及第二次大戰的人有投票權(日本人除外)，共有四百五十人受到影響。雖然對華人已有了態度上的轉變，但是仍然有顧忌，因而政府還沒有將選舉權賦予其他華裔公民。

A year after the war, Canada and China signed a commercial agreement. In the same year, the Committee for the Repeal of the Chinese Immigration Act was formed. Within a few months of its formation, the Committee received broad support from Canadian society to repeal the racist Chinese Immigration Act. The support partly sprang from society's awakening to the damage caused by adopting racist doctrines, as was evidenced by the acts of Nazi Germany during the war.

Finally, in May 1947, the 1923 Chinese Immigration Act was repealed. The Canadian Citizenship Act became effective and defined the franchise as a part of citizenship status. The British Columbia Legislature amended its Election Act and granted voting rights to Chinese Canadians. They were entitled to all opportunities and privileges, except immigration privilege, that were open to Canadians.

Politicians were still reluctant to grant full immigration privilege to Chinese residents who wanted to bring their families into Canada. Politicians feared that the influx of Chinese would be enormous. Two different Orders-in-Council were put into operation. Order-in-Council 2115 specified that only citizens, not resident, could bring in their families. In addition, adult children and aged parents of the pre-1923 immigrants were excluded. These rules did not apply to European groups. Order-in-Council 695 allowed residents of European, South American or United States origins to bring in their families. As a result, many residents of Chinese origin who were married in China could not reunite with their families and the repeal of the 1923 Act seemed a mockery. It was not until 1967 when the Point System of immigration, which was based on an individual applicant's merits rather than his or her race, was adopted that Chinese Canadians began to breathe the air of equality.

The repeal of the 1923 Chinese Immigration Act made it possible for Chinese to come to Canada. It has affected the demographic make-up of Chinese communities as shown in the following Tables:

戰爭結束後一年，加拿大與中國締結商約，同年，華人成立了「撤銷華人移民法委員會」。數月內，該會就受到社會上廣大的支持，這是由於社會有鑒於納粹種族主義的暴行及華人的忠心而對種族歧視的錯誤起了覺悟。

終於在一九四七年五月，這一九二三年通過的華人移民法被取銷了，加拿大公民法開始生效，凡是公民都賦予選舉權。卑詩省議會也修正了省選法案，而准許華人有了投票權。至此爲止，除了移民權外，華人已得到加拿大人享受的權益與機會了。

然而，政客們仍不願給華人充份的移民權，他們躭心一但放鬆法令，入境的華人會多，因此，兩個不同的國會議案開始實行。一個議案規定只有華裔公民才許將家眷接來，然而在一九二三年以前來的移民如果有成長了的孩子或年老的雙親在中國，都不許來加拿大。而這些條款却不影響歐州移民；歐州移民是依另一議案辦理，凡是來自歐州，南美及美國的移民都可携帶家眷。結果，使得許多華人不能與他在中國的妻兒們團聚，而所謂華人移民法的取銷變得荒誕無稽。直到一九六七年當移民政策改以點數計分後，移民申請能否批准只根據個人的資格而決定，與種族無關，自此加華才呼吸到了平等的空氣。

撤銷一九二三年移民法，使華人得以來到加拿大，影響到加華社區人口統計情形，請見下列圖表。

Table 1

Growth of Chinese Population 1921-1981

一九二一年至一九八一年
華人在加增長數字

	1921	1931	1941	1951	1961	1971	1981
Canada (Total Population)	8,787,949	10,376,789	11,506,655	14,009,429	18,238,247	21,568,310	24,343,180
Chinese Population	39,587	46,519	34,627	32,528	58,197	118,815	289,245
Percentage of Chinese population	0.5	0.4	0.3	0.2	0.3	0.6	1.2
Growth of Chinese population over previous Census (%)	NA	+18	-26	-6	+79	+104	+143

NA denotes 'not applicable'

SOURCE: C.H. William Cheung, unpublished paper "The Chinese in Edmonton: A look at the size and distribution of the population", Dec. 1982.

Table 2

The Chinese in Edmonton 1899-1981

一八九九至一九八一年
點城華人增長數字

YEAR	NUMBER	% OF POPULATION
1899	13	0.59
1911	154	0.49
1916	329	0.61
1921	518	0.87
1926	332	0.51
1931	467	0.58
1941	384	0.41
1951	782	0.46
1961	1,808	0.56
1971	4,940	1.18
1981	16,300	2.53

SOURCE: Day, J.P., "Wong Sing-Fuen and the Sing Lee Laundry," Edmonton Parks and Recreation, November 1978.

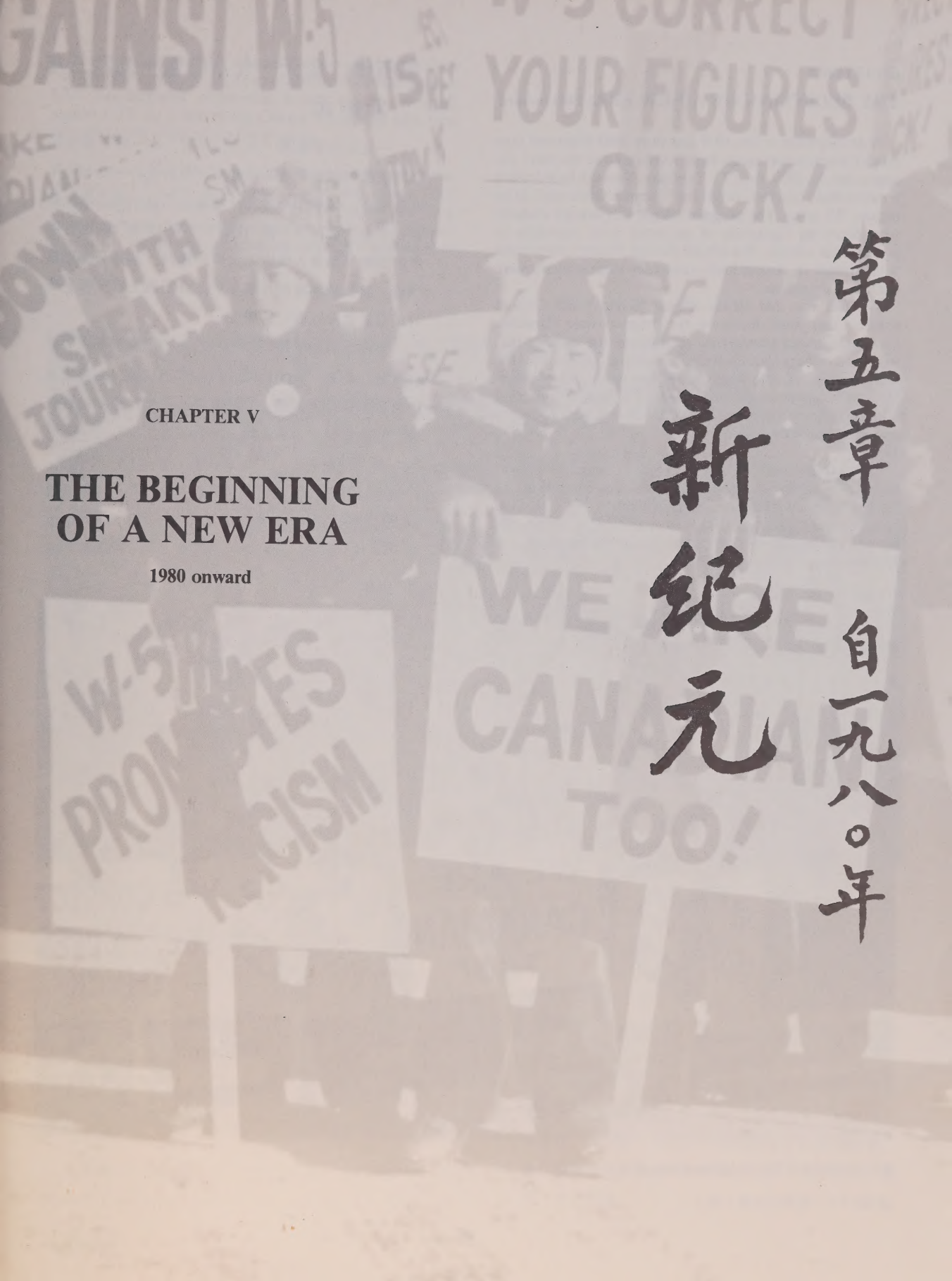
Table 3

Chinese Population Indicated by Ethnicity For Census Metropolitan Areas and Census Agglomeration, 1981

一九八一年華人在各城之人口估計

No. CMA/CA	Total	Male	Female
(1) Brantford	150	80	70
(2) Calgary	15,545	8,150	7,400
(3) Chicoutimi-Jonquiere	40	20	20
(4) Edmonton	16,300	8,385	7,910
(5) Guelph	910	475	430
(6) Halifax	1,000	520	480
(7) Hamilton	3,400	1,790	1,610
(8) Kamloops	590	300	290
(9) Kelowna	210	100	110
(10) Kingston	420	230	190
(11) Kitchener	1,710	930	780
(12) London	1,960	1,045	915
(13) Moncton	185	105	85
(14) Montreal	17,195	8,735	8,460
(15) North Bay	300	160	140
(16) Oshawa	720	355	370
(17) Ottawa-Hull	8,205	4,050	4,150
(18) Peterborough	335	145	185
(19) Prince George	580	320	260
(20) Quebec	715	360	350
(21) Regina	1,840	935	900
(22) St. Catharines-Niagara	980	490	485
(23) St. John's	360	185	175
(24) Saint John	290	155	140
(25) Sarnia	565	280	280
(26) Saskatoon	2,410	1,270	1,140
(27) Sault Ste. Marie	265	140	130
(28) Sherbrooke	230	105	115
(29) Sudbury	540	285	255
(30) Thunder Bay	440	235	205
(31) Toronto	89,590	44,775	44,820
(32) Trois-Rivieres	130	70	60
(33) Vancouver	83,845	41,810	42,035
(34) Victoria	5,830	2,820	3,005
(35) Windsor	2,325	1,125	1,200
(36) Winnipeg	6,200	3,305	2,890
CANADA	289,245	146,330	142,915

SOURCE: C.H. William Cheung, unpublished paper "Demographic Studies of the Chinese Population in Canada", October 1983. Also Statistics Canada Computer Print out on Population by Ethnic Origin and Sex 1981 based on 20% Population Data, April 1983.



CHAPTER V

THE BEGINNING OF A NEW ERA

1980 onward

第五章 新纪元

自一九八〇年

CHAPTER V

THE BEGINNING OF A NEW ERA: 1980 onward

A development in late 1979 and early 1980 illustrated how much Chinese communities have developed over the years. On September 30, 1979, the CTV Television Network broadcasted a nation-wide program, called the "Campus Giveaway", in its regular W5 series. The program alleged that foreign students were depriving Canadians of university seats, especially in professional schools. The alleged foreign students were those with Chinese or Asiatic looks since only these students were shown on the screen.

The fact was that all the alleged "foreign" and Chinese students that were shown on the program were Canadian citizens or landed immigrants. In addition, the statistics that were used in the program were inaccurate and had distorted the real situation, a fact to which universities were quick to attest. CTV had actually committed an act of racial discrimination against Chinese Canadians since differentiation was only based on the colour of their skin.

The program disturbed many Canadians, especially those of Chinese origin. In December 1979, an ad hoc committee was formed in Toronto. Its organizer, Dr. Joseph Wong, took upon himself to initiate actions in other cities across Canada. Shortly after his visit to Edmonton, an ad hoc committee was formed in Edmonton on January 13, 1980.

第五章　公元一九八〇至一九八三年

新紀元

一九七九年底到一九八〇年初，在一件不尋常的事件上顯現出加華社區這些年來的成長。一九七九年九月卅日，加拿大的 CTV 電視公司在一個全國性節目W 5 中，製作了一個「校園大平賣」特輯，指出外國學生剝奪了加拿大學生入大學的權利，尤其是入專業學校。該節目誣指的外國學生，自電視上看來都是華人或有着亞洲人面孔的學生。

實際上這些所謂「外國學生」都是華裔加拿大公民或移民，此外，該節目的統計數字不正確，曲解事實，引起各大學强烈抗議，CTV電視公司對加華存種族歧視，其險惡居心由這特輯上流露無遺。

許多加拿大人，尤其是華人，都感到非常憤慨，一九七九年十二月反W 5 籌備會在多倫多王羽佳醫生挺身而出的情況下組成了。跟着他便到全國各地遊說。次年一月十三日，點城華人於他來訪後也相應組織起來。

A question for CTV: Are these foreigners?

請問CTV：他們是外國人嗎？

Numerous requests were sent to CTV demanding an apology and corrective measures, but all to no avail. The response from CTV was defensive. Meanwhile, a libel suit was launched against CTV by a few of the Chinese Canadians who were identified as "foreigners" on the program.

On January 26, 1980, Toronto and Edmonton staged protest marches at CTV and its affiliated station respectively. 2,500 people attend the march in Toronto, and 500 braved the -20°C temperature in Edmonton. The marches received wide support from many groups and communities although it resulted in no response from CTV.

Protest in 1980 against W5's Campus Giveaway, a program that casted racial slurs against Chinese Canadians.

一九八〇年反W5的"校園大平賣"示威。

然而各方要求CTV道歉及更正的努力都白費了，CTV的反應是一昧護短，此時，幾名被該節目誣指爲外國人的華裔學生，正式對CTV提出毀謗控訴。

一九八〇年一月廿六日，多倫多及點城華人分別在CTV及其附屬電視台前示威，二千五百人在多倫多參加遊行，五百餘人在零下廿度的氣溫下在點城響應，遊行隊伍受到社會各界的支持，然而CTV仍然妄自尊大，不予理睬。

By March that year, ad hoc committees were formed in 16 cities across Canada with broad support from media, politicians, universities, church groups, and the Ontario Human Rights Commission. Faced with such pressure, CTV broadcasted a one-minute statement indicating that any offence that had resulted from the program was unintentional. However, no remedial action was suggested. The statement was judged to be a half-hearted apology. The committees chose to meet from April 18-20 in Toronto to discuss their strategy.

Negotiations between CTV and the ad hoc committee in Toronto, which acted as a spokesman for the Chinese communities, intensified a few days before the national meeting. By the time the delegates from the 16 cities arrived in Toronto, they were presented with an "offer" to ratify. An open letter from the President of CTV stated that:

> ...the majority of the research data was incorrect. We were clearly wrong in our presentation of facts and W5's initial defence of the program... We sincerely apologize for the fact the Chinese Canadians were depicted as foreigners, and for whatever distress this stereotyping may have caused them in the context of our multicultural society.

CTV also changed its personnel, editorial and management systems for a better check-and-balance of their materials. A subsequent program was also produced, on CTV's own initiative, that explored the extent of racial discrimination in employment practice.

The soaring voice of anti-discrimination under sub-zero temperatures.

反歧視的呼聲在澎湃。

同年三月，籌備會在全國十六個城市分別組織起來，受到新聞及政治界、各大學及教會團體及安大略人權會等組織的廣泛支持。面對這種壓力，CTV播出短達一分鐘的聲明，指出如果有任何冒犯之處，都是無意造成的。這聲明被視爲缺乏誠意，並且該台沒有提出任何更正行爲，於是，各城之籌備單位決定在四月十八日至廿日在多倫多開會，磋商對策。

在該會議舉行前數日，代表全加華人的籌備會與CTV在多倫多接觸頻繁，等到十六個單位代表齊集多倫多時，他們收到一項建議，CTV希望大家能接受。該公司總裁在一封公開信中指出：「……大部份搜集的資料都不正確。我們明顯地歪曲事實，以及W5起初對這專輯的護短態度都是錯誤的……由於加華被誣指爲外國人，由於這節目在這多元文化的社會裏使他們受到委屈，我們誠心誠意地提出道歉。」

CTV同時作人事更動，加强編審及管理的效力，接着，CTV主動提出製作一個以探討種族歧視與就業問題爲主的節目。

A victorious mood swept through the national meeting of April 18-20, 1980. A national organization, the Chinese Canadian National Council for Equality, was formed on April 20, 1980, with local chapters in the respective cities. A year later, the name of this unique national body with central coordination and true local linkage was changed to the Chinese Canadian National Council.

The "W5" incident had great significance in Chinese Canadian history. It had shown that finally, after over a century of being in Canada, Chinese Canadians were eventually being supported by all levels of society as their equals. It had demonstrated that Chinese communities had moved into a new era in their development. An era that is characterized by the realization that the Chinese are being treated as equals and are expected to act and participate in the shaping of Canada. Although this realization had been demonstrated sporadically and occasionally since 1947, it had never occured in unison and had so many members involved. This realization will certainly affect the thinking and the action of Chinese Canadian communities in the years to come.

强烈的得勝感，洋溢在四月十八至廿日的各地代表大會中，全加華人平權會暨各地分會終於在一九八〇年四月廿日誕生了，這是華人唯一能相互呼應的全國性組織，次年，更名爲全加華人協進會(平權會)。

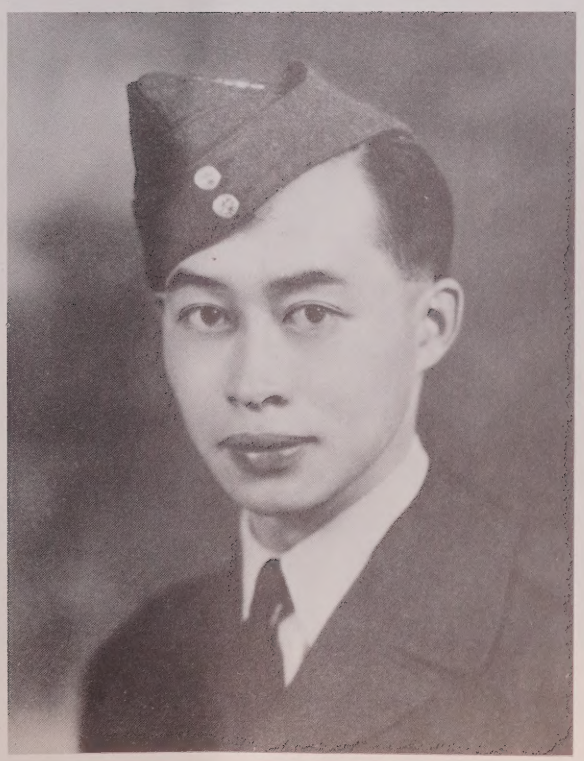
W 5 問題得以解決，對加華歷史影響深鉅。在這土地上渡過一個多世紀後的今天，社會各方面終於對加華爭取平權予以支持，大家共同邁入了新的紀元。這新的紀元代表着華人已被平等對待，此後更要爲加拿大的强大而努力，雖然這項觀念自一九四七年後就不時地浮現在加華社區，但是並不是每個華人都存這想法，也不是很多人願意介入這一度背棄過華人的社會，然而，由於新的一頁已展開，加拿大華人的想法與行動也隨着改變了。

Celebration of the W5 victory and the founding of the Edmonton Chapter of the Chinese Canadian National Council (CCNC).

慶祝W 5 抗議勝利及點城平權會的成立。

The participation and assistance of governments in the development of Chinese communities are major changes from discriminatory policies seen early in the century. Shown here is the opening of a senior citizen's mansion at the Edmonton Chinatown by the Hon. David King, Minister of Education (left) and the Hon. William J. Yurko, Minister of Housing and Public Works.

黠城華埠耆英大厦開幕，
由亞省教育部長及房屋部長剪綵。



Today, Chinese Canadians enter into all kinds of professions. Photographed here is Mr. Henry Woo when he served on the Royal Canadian Air Force. He became a Chinese Canadian M.L.A. of Alberta in 1979.

今日，華人加入了各種專業，這是胡建華議員當年在加拿大皇家空軍服務時留影，他於一九七九年在亞省當選的。

CHAPTER VI

CHINESE IN CANADA:
125 YEARS OF CONTINUOUS COMMUNITY
1983

第六章
加華社區一百廿五週年

CHAPTER VI

CHINESE IN CANADA

125 Years of Continuous Community

From the arrival of the first boat-load of Chinese in 1858, Chinese communities have experienced many changes in size and composition. Despite the early hostile environment, they managed to survive.

1983 marks the one hundred and twenty-fifth year of their continuous community in Canada. Chinese communities in 16 cities celebrated the event with vigor and joy.

The idea of celebrating 'The 125th Year of Continuous Community', as it was later officially called, was first discussed in a national convention of the Chinese Canadian National Council in 1982 in Vancouver. It was unanimously agreed that a nation-wide celebration would certainly bring pride to the Chinese community and thus would also raise the community's profiles. A celebration would stimulate Chinese Canadians to seek out their roots and would also educate the general public about the contributions of Chinese Canadians to Canada.

Edmonton had the longest celebration schedule. The celebration started in May and ended with a Chinese Canadian Week celebration in late September. Twenty-eight Chinese community organizations participated in the events which were perhaps the largest cooperative effort in the history of the Edmonton Chinese community.

第六章　加華社區一百廿五週年

自從一八五八年第一批中國人來到加拿大，華人社區經歷了形式上、結構上和組織上的改變，無論早期命運何等坎坷，他們終於活下來了。

一九八三爲紀念加華社區一百廿五週年來繼續茁壯，全國各地的華人都歡欣鼓舞地慶祝這充滿了歷史意味的一年。

慶祝加華社區在加拿大建立一百廿五週年的意見，是於一九八二年在溫哥華全加華人協進會年會中提出的。大家都認爲在全國展開慶祝，不但可以令加華社區藉此機會顯揚自己一段值得驕傲的歷史，並能提高所有華人的社會地位。這個慶祝使得華人追根溯源，對其他加拿大人而言，這正是一個教育他們了解華人對社會貢獻的好機會。

這項慶祝自五月起一連串活動展開後，九月底進入高潮。九月十七至廿五日定名爲「華人週」，廿八個華人社團在點城共同參與這項慶典，這次點城華人所表現出同心合力的精神是前所未有的，而對社會全面來說，這份教育意義是深長的。

CHINESE CANADIAN WEEK IN EDMONTON:

September 17-25, 1983

Participating organizations:

Acupressure Society of Alberta
Alberta Chinese Cultural Society
Alberta Tai Chi Chuan Cultural & Recreation Club
Alex Taylor Community School
Chinese Benevolent Association
Chinese Businessmen's Association
Chinese Canadian National Council (Edmonton Chapter)
Chinese Drama Club of Alberta
Chinese Dramatic Club
Chinese Freemasons
Chinese Freemasons Athletic Club
Chinese Graduate Association of Alberta
Chinese Horizon
Chinese Lions Club
Chinese Students' Association (University of Alberta)
CKER Radio (Chinese Program)
Edmonton Chinese Dancers' Association
Edmonton Chinese Senior Citizens' Association
Edmonton Chinese Youth Athletic Club
Edmonton Table Tennis Club
Frank Lee Martial Art
Green Dragon Kung Fu Association
Hung Fung Athletic Club
Jin Wah Sing Music Association
Mah Society
Toi Shan Society (Edmonton Chapter)
Wong's Benevolent Society
Edmonton City Library

125週年慶祝節目表

日期	項目
五月十八日至 六月十四日	歷史圖片展覽 亞省博物館
五月廿七,廿八日	北京雜技團演出
五月卅日至 六月三日	中國民族舞蹈班 雅歷夷泰來小學
七月份	一二五乒乓球大賽 卡城華埠
八月一日至 八月二日	文化節 威廉何魯略公園
九月十六日至 十月十二日	圖書展覽 點城圖書館
九月廿一,廿八日 十月五,十二日	社區講座 點城圖書館
九月十七日至 九月廿五日	華人週 點城華埠

125 Celebrations Calendar

May 18 - June 14
THE CHINESE CANADIAN CULTURAL HERITAGE EXHIBITION
The Provincial Museum of Alberta
12845 - 102 Avenue

May 27 - 28
PEKING NATIONAL ACROBATS
Northlands Coliseum

May 30 - June 3
CHINESE DANCING WORKSHOP
Alex Taylor Elementary School
9321 Jasper Avenue

July
125 TABLE TENNIS TOURNAMENT
Calgary Chinatown

August 1 - 2
HERITAGE DAYS FESTIVAL
William Hawrelak Park

Sept 16 - Oct 12
BOOK DISPLAY ON CHINESE CANADIANS
Edmonton Public Library
7 Sir Winston Churchill Square

Sept 21, 28; Oct 5, 12
COMMUNITY LECTURE ON CHINESE CANADIANS
Edmonton Public Library
7 Sir Winston Churchill Square

Sept 17 - 25
CHINESE CANADIAN WEEK
Edmonton Chinatown

The 125 celebration in Edmonton (May-October, 1983).

點城慶祝 125 活動(一九八三年，五月至十月) 。

The Hon. Mary LeMessurier, Minister of Culture, with the 1982-1983 CCNC executives at the opening ceremony of the 125 celebration at the Alberta Provincial Museum.

亞爾伯大省文化部長林美嫦與平權會點城分會一九八二至一九八三執事們合影。

A view of the Chinese Canadian Historical Exhibition, which is the opening event of the celebration.

加華歷史圖片展一景。

Why did Chinese Canadians celebrate the 125th year of their settlement in 1983? Why did they not celebrate the 100th anniversary? As Professor Brian Evans, an historian specializing in Chinese Canadian history, puts it, "There were not much for them to celebrate in 1958, although it was merely twenty-five years ago."

爲什麼加華定在一九八三慶祝一百廿五週年？爲什麼他們沒有慶祝一百週年？一位研究加華歷史的專家布朗・愛文斯教授指出:「雖然那只是廿五年前的事,但是在一九五八年時，慘痛的過去使他們認爲沒很多值得慶祝的事。」

The Minister attired in a shirt bearing the 125 logo.

文化部長林美嫦穿上 125 圓領衫。

In the past twenty five years, Chinese communities went through drastic changes. The new immigration policy brought in large numbers of immigrants whose education level was higher than those of the previous periods. Many of them are now engaged in occupations that allowed them more time to be involved in the affairs of society, to be more self-conscious and to plan a better environment for their children. In addition, the adoption of a multicultural policy in Canada has also helped the development of Chinese communities in Canada.

It has taken Chinese Canadians 125 years to feel proud of their roots and their existence in Canada. A sense of belonging and of being secure in a society where their culture and their roots are valued will certainly foster harmony.

過去廿五年來，加華社區有了突變。新移民政策使得更多受了高深教育的移民進入加拿大，由於他們都有份好工作，使得他們有暇參與一般社會事務，爲了下一代，他們決心要建立一個更美好的社會環境。此外，加拿大政府採取的多元文化政策，也助長了加華社區的發展。

歷經一百廿五年的漫長歲月，華人終於能以自己的祖先爲榮，並爲在加拿大土地上生氣勃勃地延續下去而驕傲。那份有了根的感覺，那份擁有這社會及被這社會擁有的滋味，加以自己的固有文化及先人的價值受到推崇，其快樂自不待言，今後加華將負起促進種族和睦的神聖職責。

Opening speech of the 125 celebration by the chairman, Mr. William Cheung, president of CCNC.

平權會主席張傳馨在 125 慶典上致開幕詞。

The help of the Alberta Provincial Museum was essential. Photographed here was Mr. Gore, a representative of the Museum.

亞省博物館郭先生。

Mr. Cheung and the Hon. LeMessurier.

張傳馨與林美嫦郡長。

Pamphlets of the 125 celebration were ready for delivery.

125慶祝紀念册等待傳送。

Heritage Day, an annual celebration of Alberta ethnic communities, used the 125 years of Continuous Chinese community as the theme in its 1983 celebration.

在多元文化節中，不同背景的團體都一齊來慶祝加華社區建立125週年。

An airplane towing a 125 years celebration sign flew over the sky of the Heritage Day celebration ground.

飛機拖着125標幟在空中經過。

Two signs were carried:
The first plane: CCNC SALUTES CHINESE IN CANADA.
The second plane: 125 YEARS OF CONTINUOUS CHINESE COMMUNITY.

兩個標幟飛揚在空中：
第一駕飛機：平權會向加華致敬。
第二駕飛機：加華社區建立一百廿五週年。

Chinese acrobatic show, hosted by the Alberta Chinese Cultural Society, was an event of the 125 celebration.

由亞省華人文化社主辦的，華人特技表演。

Organizations in Edmonton participated in the 125 celebration. The 125 theme was used in all major functions of the Edmonton Chinese community.

點城各社團一齊慶祝一百廿五週年紀念。

Lap-Swim 125: A program sponsored by the CCNC, Kinsmen Sports Centre and Silver Dragon Restaurant that encouraged people to swim 125 km within a certain week during the 125 celebration period. Photographed here are the successful swimmers with their certificates.

游泳一百廿五公里來慶祝加華社區的建立。

CHINESE CANADIAN WEEK IN EDMONTON

SEPT.17 - 25, 1983

SATURDAY, SEPT.17

12:30 p.m. - Declaration of Chinese Canadian Week by Deputy Mayor P. Norris. Ceremony in front of City Hall.

6:30 p.m. - Opening Banquet & Chinese Costume Show at Peninsula Restaurant.

SUNDAY, SEPT. 18

12 noon - 5 p.m. - Community picnic at Borden Park, everybody welcome.

- Volleyball competition & games.

- Free BBQ.

EVERY WEDNESDAY FROM SEPT. 21 - OCT.12

At the City Library (main branch). All lectures start at 7 p.m.

Sept.21 - Chinese Canadian History by Dr. B. Evans.

Sept.23 - Movies: The Golden Mountain. At the library theatre. 7:30 p.m.

Sept.28 - Chinese Contribution to Canadian multi-culturalism by Mr. Dick Wong.

- 9 p.m. Movies: The Golden Mountain.

Oct. 5 - Panel discussion on visible minorities. Moderator: Mr. Stephen Hume

Oct.12 - (Tenative, please check with the Library) The future of Chinese Canadians. Moderator: Gordon Hum.

SUNDAY, SEPT.25 : Chinatown Block Party

1:30 p.m. - Chinatown parade. From South of 97/102 Ave. along 112 Ave., to 97 St., turn south onto 97 St.to City Market.

2:30-4:30 - Open show at City Market Parking Lot.

2:30-5:30 - "Club Market": Chinese community organizations will present themselves in an entertaining way. Games, food etc. Inside the City Market.

CHINESE CANADIAN WEEK PLANNING COMMITTEE

CHAIRMAN:	Jimmy Gin
Vice Chairman :	Don Wong
	Randy Wong
Secretary:	Patrick Ma
Treasurer:	Frank Gee
Members:	Joe Wong, Kim Ma, William Cheung, Garry Hui, Winson Lee.

Chinese Canadian Week (September 17-25, 1983)

加華之週(一九八三年九月十七至廿五日)。

The official opening of the Chinese Canadian Week on September 17 in front of the City Hall. A flag, bearing the 125 celebration logo was raised by the Deputy Mayor.

副市長在市府前，加華之週正式開幕。

Mr. Randy Wong, chief organizer of the Chinese Canadian Week, indicated the historical significance of the 125 celebration. Behind him on the left, Mr. Don Wong, Vice-chairman; and next to him, Mr. Jimmy Gin, Chairman of the organizing committee.

加華之週承辦人黃志强致詞，甄主席及黃副主席分別站在他右邊及左邊。

A Chinese Costume show on the opening night.

開幕之夜，華人服裝表演。

A lecture series on Chinese Canadians.

一連串的演說介紹加華歷史文物。

A total of 27 organizations participated in the parade on September 27—a truly historical day for the Edmonton Chinese Community.

廿七個社團參加九月廿七日的遊行。

Nice dress!

多麼美麗的服裝。

The 125-flag led the parade.

125旗幟帶領着遊行隊伍向前邁進。

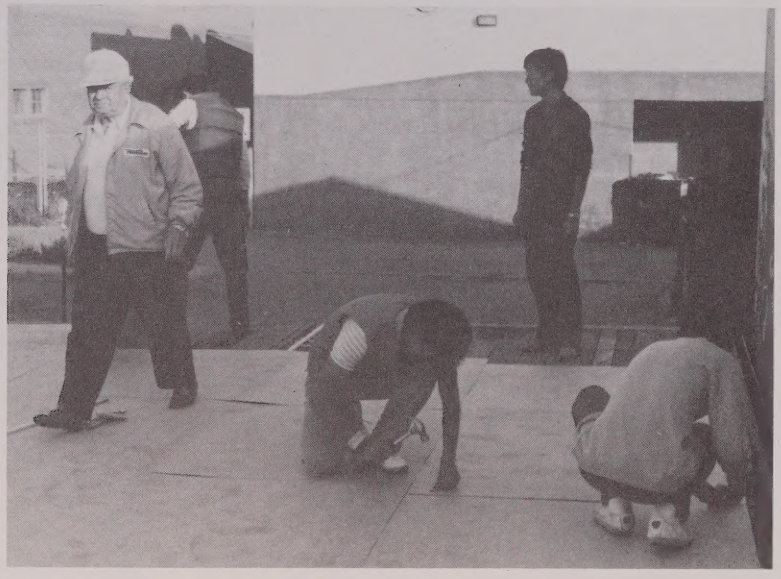
The seniors participated too!

老人家們也來參加了。

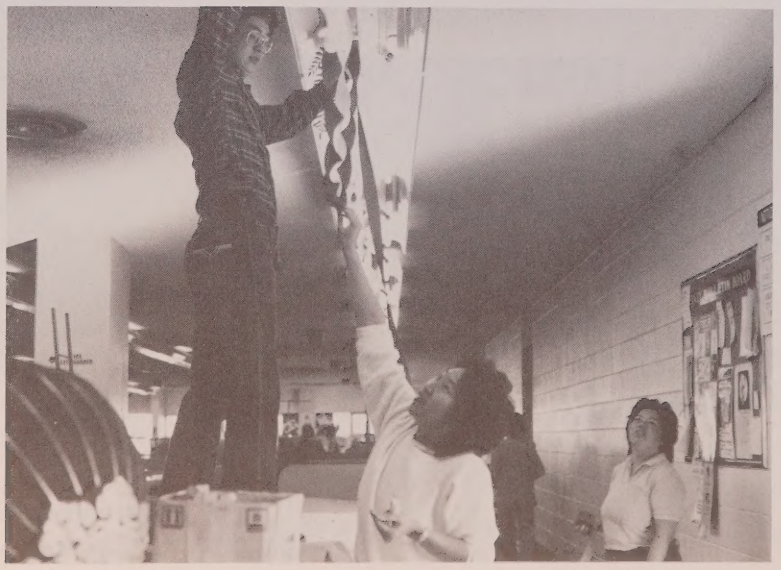
Right after the parade, the crowd gathered to watch the open show.

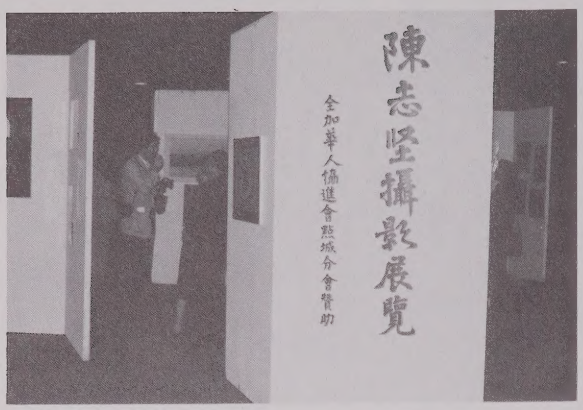
遊行完畢，群衆齊集看表演。

A Chinese drama in traditional costume.
穿着古裝的戲劇演出。



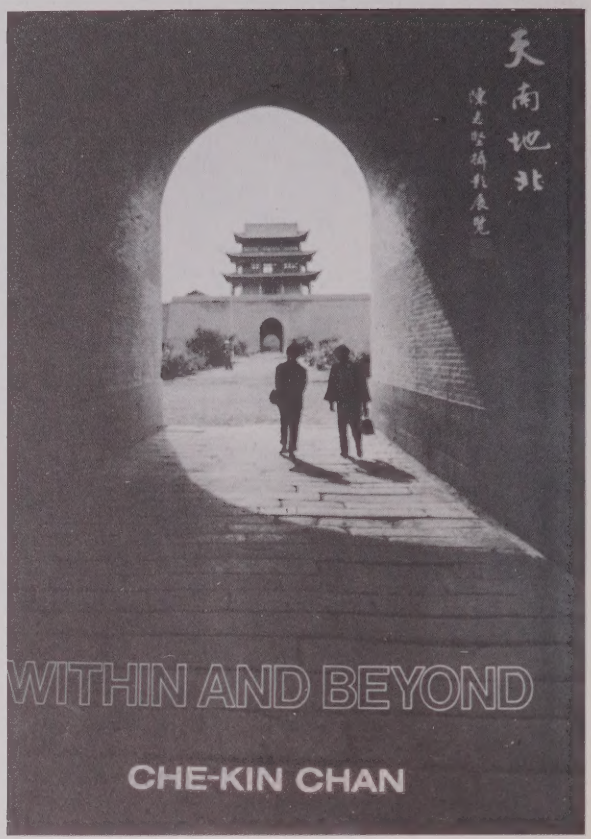
The hard working volunteers made the event a success.
勞苦功高的義務工作人員們。
同工們合影之二。





Chen Kin Chan photo exhibition sponsored by CCNC Edmonton Chapter.

點城分會贊助的陳志堅攝影展。



"Within and Beyond" — Chen Kin Chan

陳志堅作品之一。

Some of his art pieces.

Chinese Canadian MLA Henry Woo addressing at the opening ceremony.

華裔議員胡建華先生致開幕詞。

Edmonton Mayor Purves addressing at the opening ceremony.

點城前市長甫維士致開幕詞。

Immediate former National President of CCNC, Albert Wu presenting a gift to the Edmonton Convention Centre.

平權會前任吳會長贈送禮物給點城大會堂。

National President of CCNC, Albert Wu speaking in the caucus meeting.

平權會吳會長在執行委員會中致詞。

Delegates speaking on issues.

平權會各地代表發言。

One of the panel discussion sessions.
分組討論之一。

Delegates from 16 chapters of CCNC across the country.
全國十六個分會代表合影。

Delegates and workers.
代表們與工作人員們合影。

CCNC Edmonton Chapter President, Daisy Chang delivering a welcome speech.

平權會點城分會主席朱小燕致歡迎詞。

Chinese Canadian MLA of Alberta, Henry Woo, praising the achievements of CCNC.

華裔議員胡建華讚揚平權會成就。

Edmonton Mayor Purves emphasizing Chinese Canadians' cultural contribution to society.

點城前市長甫維士強調加華對社會的貢獻。

Senator Sidney L. Buckwold congratulating the Chinese Canadians' accomplishments in the past 125 years.

上議院白克華議員讚揚加華過去一百廿五年的成就。

Senator Buckwold handing out a cheque for Secretary of State to CCNC Edmonton Chapter President Daisy Chang.

白克華議員將聯邦政府贈款交給點城分會主席朱小燕。

Dr. Ma pledging all effort for the service of Chinese Canadians.

馬博士保証要全力爲加華服務。

Newly elected National President of CCNC, Dr. Lillian Ma.

新上任的全加華人協進會(平權會)主席馬欣欣博士。

CONCLUSION

結論

CONCLUSION

It took the Chinese community well over a century to become an integral part of Canadian society. The process has been painfully slow. Chinese Canadians were not given the rights as gifts. They have earned them through more than 100 years of hard labour, humiliation and sacrifice. The previous attitudes of intolerance and of branding the Chinese "unassimilable" had resulted in a self-fulfilling prophecy. Chinese were isolated from Canadian society and had little chance to prove themselves. It was only after 1947, when they were given voting rights that they began to interact more readily and fully than could be seen in any previous period of their history.

Today, Chinese Canadians can be found throughout Canada, in all walks of life and engaging in all types of professions. The attitude of Chinese Canadians has changed from one of sojourning to one of permanent settlement. They have been given the opportunities to enjoy a more committed relationship with Canada. To this new generation of Canadians, the link with China is different from those that characterized the earlier generation. They are more concerned with the Canadian society, the raising of their families, the method of preserving their language and culture, and the maintenance of equal rights and opportunities. To them, Canada takes on a new connotation. To them, it is their chosen land.

It is our hope that we, as Canadians, will not let history repeat itself in discriminating against any group of people, be it by age, sex, religions, or ethnic origin. Chinese Canadian history has shown that it is to the benefit of society as a whole to give equal rights and opportunities to every Canadian.

結　論

歷經痛苦憂傷，歷經漫長的歲月，加華社區終於成了加拿大社會上不可分割的一部份了。那些權益是華人們在過去一百多年來用血汗、勞力、犧牲及屈辱而換來的。往日社會上的不容忍及杯葛華人的態度，造成他們自給自足的哲學。華人被加拿大社會隔離，很少有機會來表現他們的才能，直到一九四七年後，社會上才逐漸接受他們充滿了愛心的貢獻。

如今，華人散佈在全國每個角落，從事各種不同行業，由寄人籬下的心理轉變爲永久居留的態度。對於加拿大，他們擁有着一份深厚的感情，而對中國的牽掛跟長一輩的有不同之處。目前，他們面臨的問題多着重於孩子的教養、保存固有語言文化，及維護平等權益等等。對他們而言，這裏也是他們選擇的新故鄉。

站在作爲加拿大人的立場，我們不但希望歷史不再重演，我們更希望這段華人史能給予國人一個警惕，對於任何加拿大人不作種族、宗教和性別的歧視。歷史告訴我們，爲了社會的福利，每一個加拿大人都應當賦予平等權利和機會。

HOUSE OF COMMONS CHAMBRE DES COMMUNES

國會通過表揚華裔加人
對加拿大整個文化體系
所作的貢獻.

一九八零年六月十六日

RESOLVED - THAT this House recognizes the contribution made to the Canadian mosaic and culture by the people of Chinese background.

June 16, 1980

IAN WADDELL, M.P.
(Vancouver-Kingsway)

CHINESE CANADIAN NATIONAL COUNCIL
(EDMONTON CHAPTER)

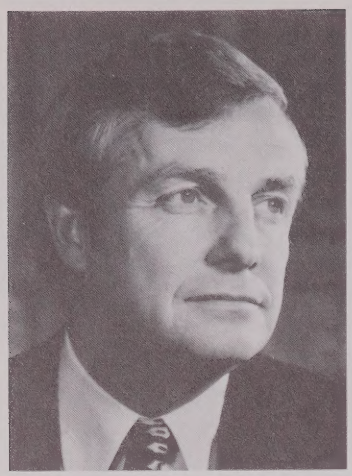
BOARD OF DIRECTORS (1982-83)

From left to right are: Dennis Fong, Albert Wang, Winson Lee, Frank Gee, William Cheung, Hon. Mary LeMessurier (Minister of Culture, 125 patron), Randy Wong, Li Chan, Cy Lam, George Fong, Charles Shaw, Simon Yuen (absent).

BOARD OF DIRECTORS (1983-84)

From left to right are: (Back) William Chung (Past President), Michael Chan (Secretary), Randy Wong (Director), Michael Cheung (Treasurer), Say Chan (Director). (Front) Li-Fan Chen (V.P. Membership); Daisy Chang (President), Frank Gee (V.P. Community), John English (Director).

125 Honourary Patrons

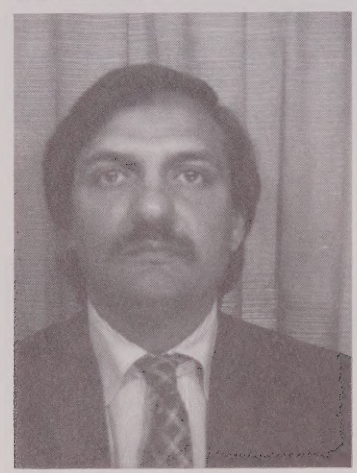


The Honourable Peter LOUGHEED

His Honourable
Frank LYNCH-STAUNTON

His Worship Cecil PURVES

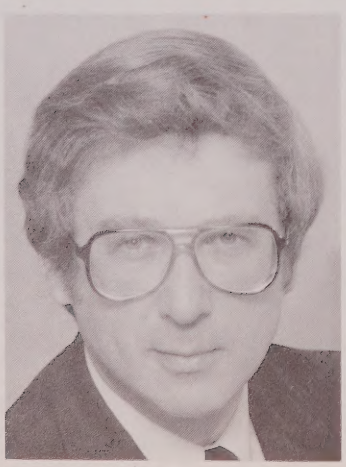
125 Patrons



Mohamed A. ADAM

Fred AU

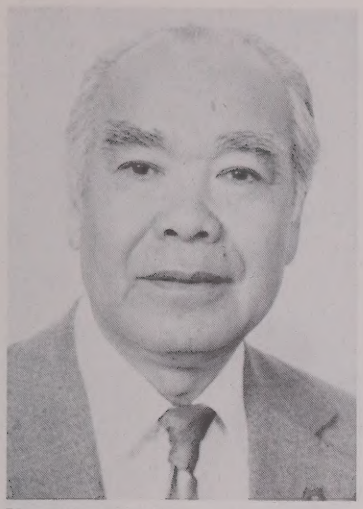
Winnie CHAN



Laurence DECORE

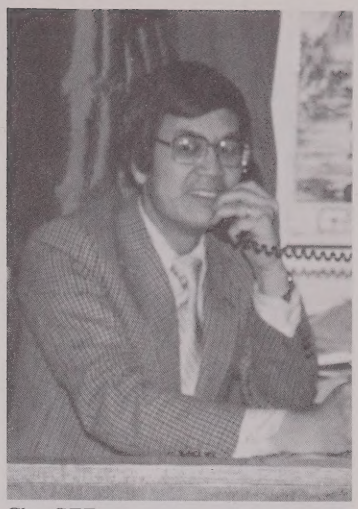
Ivor DENT

David DER

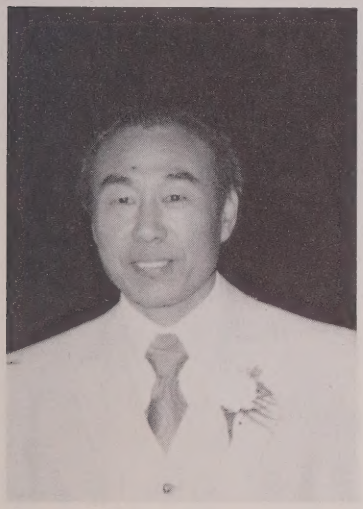


Yeow-Hon ENG

Brian EVANS



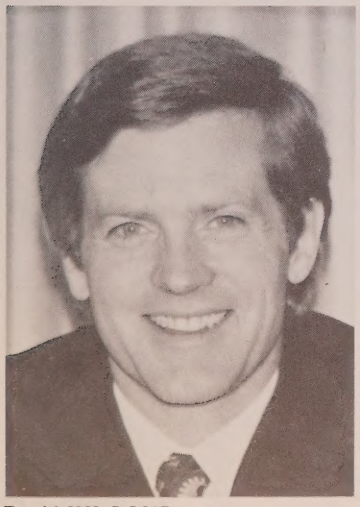
Chu GEE



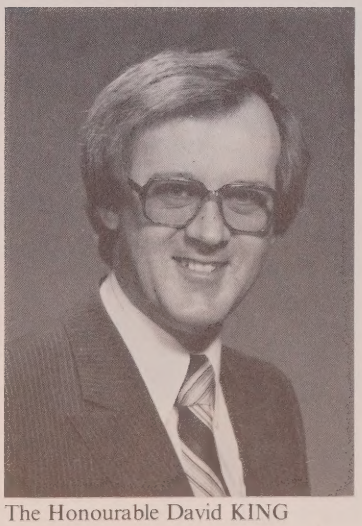
Jimmy GIN

Gary HUI

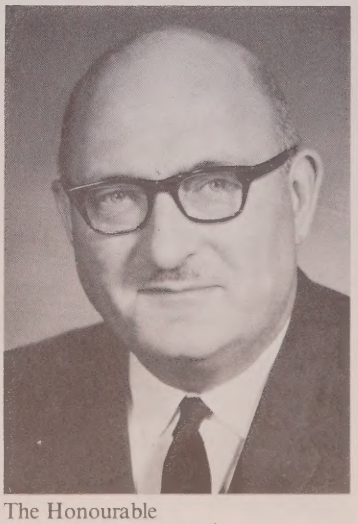
Kim HUNG



David KILGOUR, MP



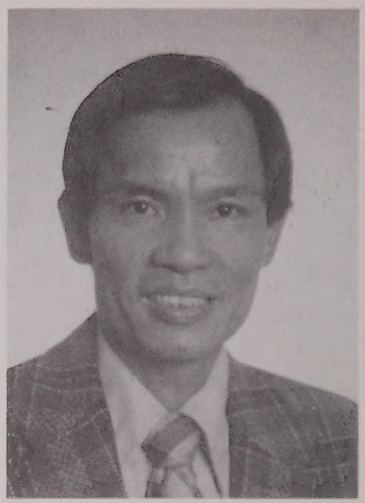
The Honourable David KING



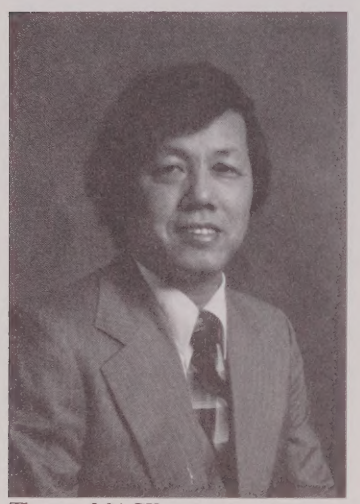
The Honourable
Marcel LAMBERT, MP

Ned LEE

The Honourable
Mary LEMESSURIER

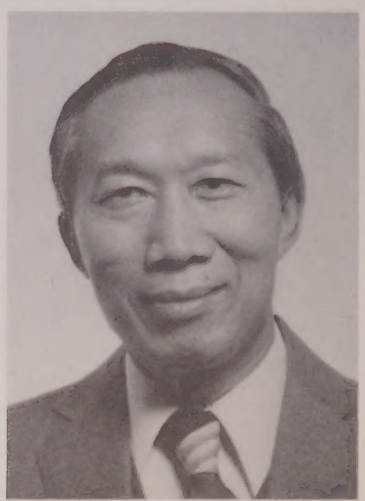


Patrick M. MA



Thomas MACK

Bing K. MAH

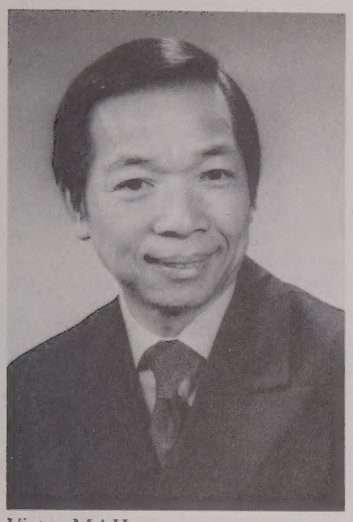


Ken MAH

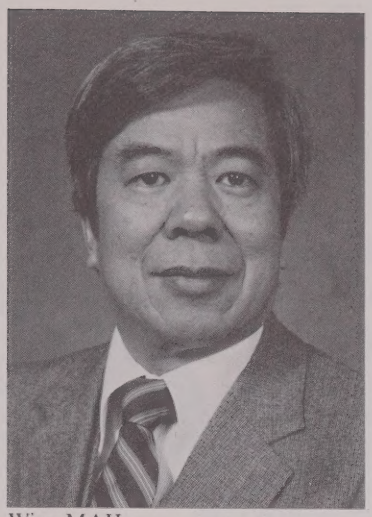
Cecil MAH

Kim S. MAH

Kum Jong MAH

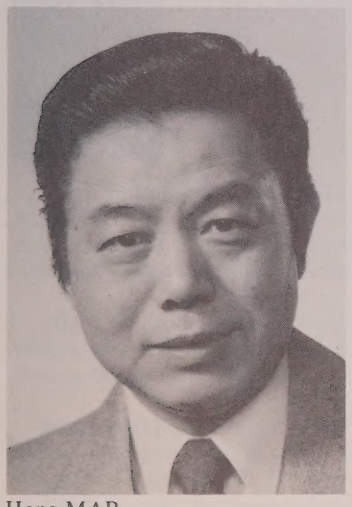


Victor MAH

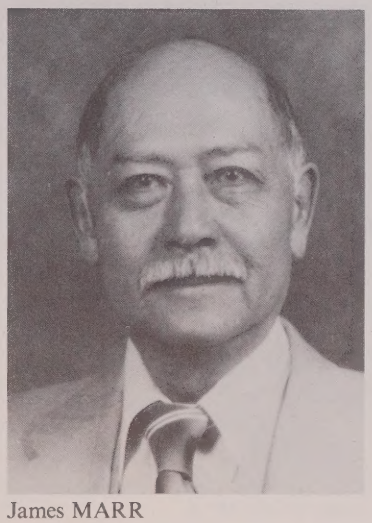


Wing MAH

Ying Po MAK

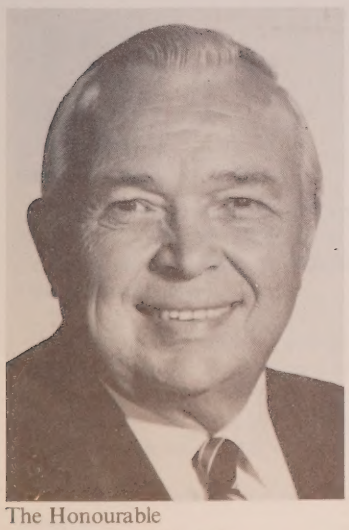


Hong MAR



James MARR

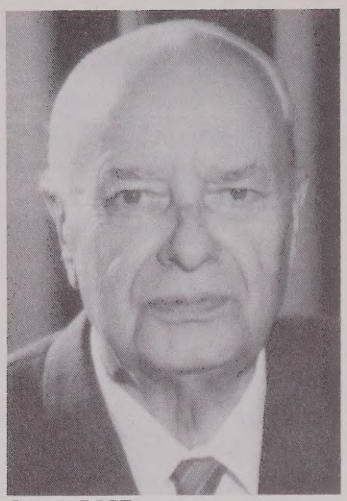
Stanley MUNRO



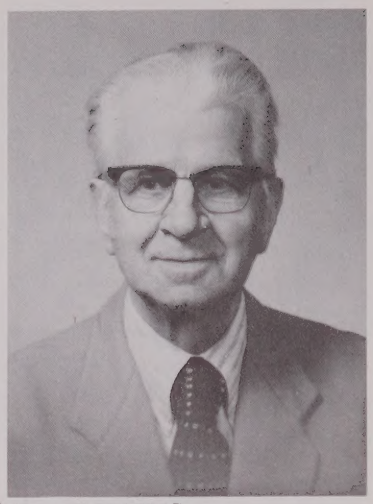
The Honourable
Steve PAPROSKI, MP

Sam POON

Steve RAMSANKAR



George RICE



Chesta RONNING

The Honourable Horst SCHMID

Don WONG

Henry WOO, MLA

About the Authors

Daisy Chang came to Canada as a landed immigrant in 1969 from Taiwan with a Bachelor degree in Journalism. She is now a Certified General Accouantant and has been active in community work. She was on the Board of Directors of the Life Education Board of the County of Strathcona, the Board of Directors of the Certified General Accountants' Association, Edmonton Chapter, and a member of the Canadian Consultative Council of Multiculturalism. At present, she is the president of the Chinese Canadian National Council (Edmonton Chapter). She is working for the federal government.

Helen Cheung was born in Hong Kong. She majored in psychology and social work and received a Bachelor of Social Sciences degree from the University of Hong Kong. She has practised social work in Hong Kong and the U.K.

Mrs. Cheung immigrated to Canada in 1979. She is now an official with the Government of Alberta. Mrs. Cheung also owns a store in baby clothings.

Mrs. Cheung has been very active in community works. She was a volunteer official hostess of the 1983 World University Games in Edmonton. She has been an active participant and organizer in many events including the 125 celebration.

Randy Wong immigrated to Canada in 1971. He received a Bachelor of Science degree from the University of British Columbia, and a Master in Health Administration from the University of Ottawa.

Mr. Wong is the founding president of the Chinese Canadian National Council (Edmonton Chapter). He has served on various community boards including the Race Relation Council of Edmonton. He is currently a representative of the Alberta Chinese community on the Alberta Cultural Heritage Council.

Mr. Wong is a health care administrator with the Province of Alberta.

作 者 簡 介

朱小燕於一九六九年移民加拿大，她在台灣獲得新聞學士學位，並在加拿大取得了專業會計師資格。她熱心於社會工作，曾任斯邱孔拿區生活教育委員會委員，CGA會計師協會點城分會執行委員，以及加拿大多元文化全國顧問委員會委員。目前乃全加華人協進會會長，並在聯邦政府任職。

勞坤儀出生於香港，在香港大學主修心理學及社會工作，獲得社會科學士學位，曾在香港及英國從事社會工作，於一九七九年來加拿大，擁有童裝商店，並在阿爾伯大省政府服務。她熱心於社會公益，在一九八三年於點城舉行的全球大學運動會中擔任接待，並爲慶祝加華社區一百廿五週年紀念貢獻了很多勞力及時間。

黃志强出生於香港，一九七一年移民加拿大，他自卑詩大學獲得科學學士學位，並自渥太華大學獲得醫療行政碩士學位。

他熱心於社會工作，爲全加華人協進會發起人之一，他是點城分會首任會長，曾任點城種族關係會委員，現乃阿爾伯大省文化傳統議會全省華人代表。

黃先生目前從事醫療行政工作。

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